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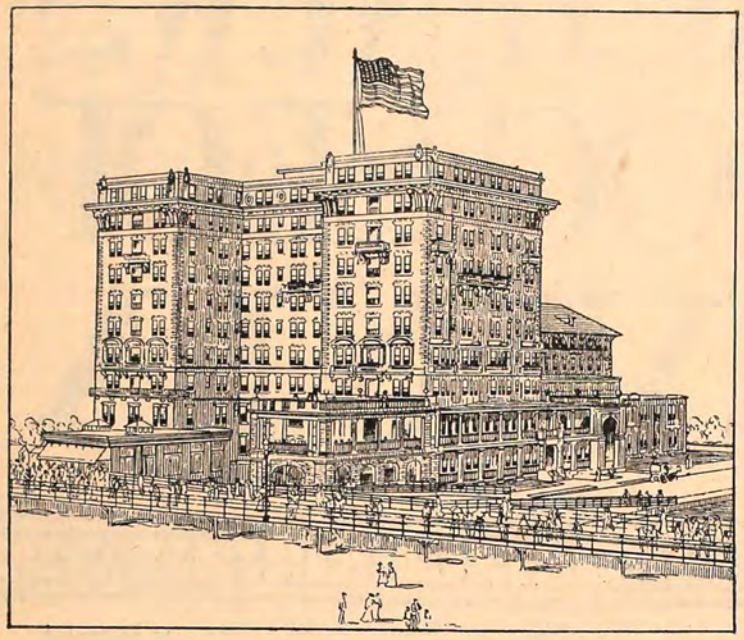

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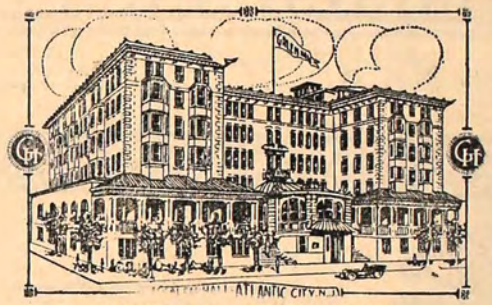

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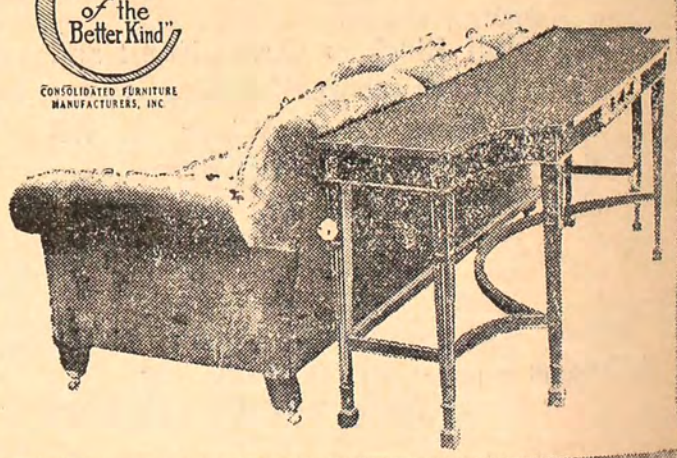

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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The Incarnation*

Let me begin with a sentence or proposition which will summarize what I want to say.

The Incarnation is the supreme fact for Christian faith, upon which rests the whole body of Christian doctrine, and from which comes the whole motive power of Christian life.

I.

The Incarnation is a *fact* in the simplest meaning of the word. It is something which took place, at a certain time, at a certain place and in a certain way.

There was once a Jewish maiden named Mary and a Jewish man named Joseph, to whom she was betrothed. There is a place called Bethlehem, and in Bethlehem there was once an inn, and outside the inn a stableyard, and in the yard a manger, and it was night. In that night, under those stars, in that courtyard, outside that inn, Mary's time came that she should be delivered, and she brought forth her firstborn son and wrapped him in swaddling clothes, and laid him in a manger. The Incarnation then, in its first and simplest aspect, is a fact. It is something that happened—an event in history.

So we speak of it and celebrate it in our traditional and familiar texts and Creeds and Prayers. "The Word was made flesh." "One Lord, Jesus Christ, who for us men and for our salvation came down from Heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man." "When Thou tookest upon Thee to deliver man Thou didst humble Thyself to be born of a Virgin," "Thou didst give Jesus Christ, Thine only Son, to be born as at this time for us, Who by the operation of the Holy Ghost was made Very Man of the substance of the Virgin Mary His mother."

On this truth of fact the Gospel rests. If the Incarnation did not happen, if it is not a fact, then there is no Christian Gospel. We must have this clear to start with. The point is very simple and it is absolutely critical. For the *idea* of an Incarnation; the idea, that is, of God, the Supreme Being, or Power, appearing as man among men, to show and prove His goodwill and concern for them; the *idea* of it is very old and very common in religious history. Ages before the birth of Christ, and ages after it, outside the range of Christian teaching—as today among millions of Hindus in India—the idea of Divine Incarnation and even of re-incarnation made, and has made, a strong appeal. It has become the central point of belief and worship. It has been enshrined, as myth or legend, in sacred writings. The *idea* seems to be one which comes naturally, almost instinctively, to men and to lay strong hold upon them, so that it persists while other habits of belief have changed. A god who would be willing to become incarnate; of whom incarnation might be expected as natural, or at least possible, is the kind of god whom men have hoped was really on the throne; in supreme control of all things.

Now this is just what a believing Christian would

*An address by the Bishop of the Diocese, delivered in St. Mary's Church, West Philadelphia, on February 17, 1916.

expect to find. He would expect to find men more or less prepared to receive his great announcement; more or less ready to recognize all that it would mean. This groping about in the dark; this persistent hope of Incarnation is, and has been from the first, the chief ground on which the Christian missionary has based his appeal for the acceptance of His Gospel. But there is no gospel in the *idea* of Incarnation. The Gospel consists in the announcement of the *fact*. So St. Paul could say to the Athenians "whom therefore ye ignorantly worship, him declare I unto you. God really is what you had hoped to find Him—what you had dared to think of Him. It was a true idea you had. God Himself put it in your mind and made your mind take hold of it and cherish it, and now it has actually happened."

You see the point and how critical it is. The good news in Christian preaching is not the spreading about of an idea. There is no need of that, and no special meaning in it, for the *idea* of Incarnation is not news at all. Even at the birth of Christ it was already hoary with age. What is new, what gives an answer to all human prayer, what gives a fresh start to the religious experience of the whole race is the fact that Incarnation has really taken place.

Imagine the besieged British garrison in Mesopotamia on the river Tigris this very day, hoping for relief, sure that the main army has not forgotten them, searching the land and sky for signs of succor. Suppose I suddenly dropped down among them in an aeroplane with no news at all but with a very sympathetic heart. I would run about trying to cheer them up and to encourage them: "Keep up, hold on, it cannot be long now before relief actually comes." So I would speak to them, but after all I would be only one more added to their number; one more to share their hopes and fears, and incidentally their scanty food supplies. I would have nothing new to tell, my coming would not change the situation in the least. No, nothing but the fact of rescue would do that; not the idea of it, or the hope of it, or patient confidence that the military power could be trusted. Nothing but the entry of troops and the dispersing of the enemy and the plentiful supply of food. That would, indeed, be news, flashed through the world, filling the papers, marking an era. So with the Incarnation. On the fact of it rests the Evangel. "The Son of God is come."

II.

But although the Incarnation is a fact, and if not a fact is not a Gospel, still it is much more than a mere fact: it is a faith, a wonderful and moving faith. For to confess the Incarnation is to believe, not that a Jewish Virgin bore a child whom she named Jesus, but that the child named Jesus whom she bore was none other than the Eternal Son of God. Note this distinction carefully. On the one hand, there is the fact of birth: that Mary had a Son. That is the *mere* fact; just as it happened; just as people saw it at the time; just as a camera, had there been one, would have photographed it. Jesus was born of Mary.

On the other hand, there is the faith of Incarnation. Christian faith, that is, sees Incarnation in the fact; Christian faith, facing the fact, confesses "this Jesus Who was born of Mary is none other than the Son of God." It is clear, is it not? that the two things are distinct: that one could have seen the fact of birth and yet known nothing of the Incarnation? Had there been a photograph taken in that stable yard, there would have been no sign of Incarnation on the negative: nothing but a mother and baby. As far as we know no one who saw the fact, realized at the time that the fact meant Incarnation: no one except the Blessed Mother and possibly the angels. Joseph held his peace and stood his ground in loyalty: the shepherds gazed in wonder; the Wise Men recognized a heavenly message; Anna and Simeon believed that the old prophecies were nearing their fulfilment; Herod, hearing the news, saw nothing but a threat against his throne and tried to make himself secure by massacre; but, except Mary and the angels, none knew the Incarnation. The gift of God was given very silently. God did His great act while the world slept. The birth of Jesus was duly entered on the registers. But the faith of Incarnation waited to be born in human hearts and minds by the operation of the Holy Spirit, and to be proclaimed abroad by those who had been given grace to accept and understand it.

You see the point. Faith in the Incarnation depends entirely on the historic fact that Jesus Christ was born of Mary. If the fact be fiction, the faith is false. But the faith of the Incarnation is not the fact itself, but what faith makes of the fact, what faith sees in the fact, what the fact means for faith: namely, that Jesus Christ who was born of Mary is the Son of God. Faith in the Incarnation is faith in the Someone who was born. Christian faith is faith in God Incarnate, in God made man.

We say that Woodrow Wilson was made President in March, 1913. It was then that the fact of inauguration happened. He was not President till then. But he was living before he was inaugurated, and the fact

that he was made President of course depends upon the fact that he was living and had been living for not less than thirty-five years. Woodrow Wilson was there to be inaugurated.

We Christians say that on the first Christmas Day, in Bethlehem, the Word of God was made Flesh, was born of Mary. He was living—from the beginning He was living—before He was Incarnate. The fact of His human birth, seen as an event in His eternal Life is the faith of Incarnation.

To make my meaning clear beyond all peradventure, let me put the case quite broadly, not confining it to the birth at Bethlehem, but taking in the whole human life of our Lord on earth in all its details. Bethlehem was the beginning, and then came His boyhood and young manhood at Nazareth; His baptism by John; His temptation; His ministry of word and deed; His parables and sermons; His conversations with His friends and His disciples; His acts of power, grace and mercy; His transfiguration, His betrayal, passion, crucifixion, resurrection and ascension. Think of them altogether and make them as real and vivid as you can. Yes, do more than that. Imagine that, instead of fragments, sketches, incidents, we had the whole record fully and accurately preserved; everything He did, and every word He spoke: an absolutely trustworthy and accurate account, such, for instance, as we could make today by means of modern scientific instruments like the dictaphone and moving picture camera. Imagine the complete Gospel story recorded and reproduced; the facts of it taking place not only in our minds and memories, but before our eyes and in our ears, just as they took place in Palestine. Suppose we had all this, vividly before us, what, by itself, would it amount to? Would it mean of necessity, or by compulsion, the faith of Incarnation? Clearly not. It did not then. It does not now. There was then, as indeed there always must be, in the mind of every honest witness and observer, wonder, questioning, amazement. "What manner of Man is this that even the wind and the sea obey Him?" "How knoweth this Man letters having never learned?" "Whence hath this Man these mighty works?" "How can a Man that is a sinner do such miracles?" "Never man spoke like this Man." So they talked and discussed the matter in those days, and so must men today having in mind just the facts alone. The facts, that is to say, are provocative and suggestive, leading on beyond themselves and needing an explanation. The question of questions forces itself upon us. But it is a question to be answered; not a demonstrated proof, from which there is no possible escape. It is a challenge of fact to faith, of outward sense to spiritual insight. "Who is He?" "What does He mean?" "What is He here for?" "What has He to do with me and I with Him?" Precisely thus and so, was, and is, Christian faith first called forth and then finally established. "Who do ye say that I am? You have the facts; My words, My works, My fleshly visible human Presence, My tears and smiles, My sleep and hunger, My Blood poured out, My Death, My Rising. What do you say? What do you think? What is your explanation? Who am I?"

As far as we know, Peter had the first grace given him to find the answer. "Thou art the Son of the living God." And, as you remember, Thomas, whom all the other facts had left still doubting and who was led to faith by the convincing witness of the wounds still visible in the Resurrection Body, Thomas closes the first circle of Apostolic witness with his great confession. "My Lord and my God." When the Church was born, the Church which was to withstand the very gates of Hell, it rested, as on a rock, on these eleven men to whom it had been given to know the mystery; and on the Virgin Mother who had kept it all and pondered it in her heart. Out of all the thousands who had been privileged to see and hear, they, and they alone, had seen in, and drawn from, the facts of Christ's complete humanity the faith of His essential Deity; who first saw, and then believed in Him as God made Flesh.

III.

Clearly, then, it follows that the Incarnation, as fact and faith, as faith in fact, is not an incidental part or a merely probable and helpful inference, but the very heart and soul of all. It is the living seed from which comes forth each stage of growth in Christian faith and grace. It is the foundation on which every stone in the whole fabric of Christian belief and Christian life immediately and securely rests. It integrates the whole into one true and living structure. In a word, faith in the fact and act of Incarnation is Christianity.

Thus it is the *distinctive* note in our faith—that which separates it from every other faith and gives it its unique and peculiar character. And, mark you, alike for the believer and the unbeliever, the *definition* of the Christian faith must be, in truth and honesty, identical. It is what it is, what it has been from the first and is today, and it is nothing else. Acceptance or rejection of it makes not the least difference in its definition.

To take an illustration. The Constitution of the United States has doubtless been translated into German and probably is studied in the German schools. The German people obviously do not believe in it, certainly they do not live under it. But the *document*, the Constitution, is precisely the same in Germany as it is here. It means the same thing, stands for the same principles, wherever men may find it, and whatever they may think of it. Rightly or wrongly, foolishly or wisely, it represents the political creed of the citizens of the United States.

So the Incarnation—the belief that the Son of God was and is forever incarnate as the Son of Mary—is the charter and constitution of the Christian Church. The Church lives to witness to it, and draws her very life from it. Men have rejected it as blasphemy and superstition; men have accepted and passionately clung to it, and died in it and for it. But, in any case, always and everywhere, it is distinctively, completely and finally all that any one has the right to mean by Christianity.

As it is distinctive, so it is inclusive—it includes *all* that one means by Christianity. Its note rings clear and strong in each separate item of our faith. It is the Incarnation and the Incarnation only which gives truth and meaning to every Article of our Creed, and every part and principle of our prayer and praise.

The Fatherhood of God, for instance: we believe in God the Father, not as a pleasing thought, not as a philosophic notion, but because we know God has a Son—an only and eternal Son—Life of His Life—Light of His Light. God is Father in his own divine right, in the mystery of His own Being. And, being *the* Father, He is *our* Father too, because He sent forth and gave up His only Son for us—to prove His love for us, not by kindly words or benevolent intentions—but by the renewal of His gift of life. Our Creator becomes our *Recreator* in Christ Jesus.

So with the Holy Spirit. The knowledge of His power and His work, no less than the experience of His gracious operation, comes to us in and through the Incarnation. The Bond of Love which binds the Father and the Son into a perfect unity is the self-same Spirit who, coming forth from Both, unites all the children of His grace with one another and with God. The Doctrine of the Holy Trinity, so mysterious on the one hand, so practical and vital on the other, is born directly and of necessity out of faith in Incarnation. It is, in a brief summary, what the Incarnation tells us about God. So with every other point of doctrine —the Atonement, the Church, the fellowship of Saints, the grace of Sacraments, the forgiveness of sins, the security of Apostolic ministry, resurrection in the body to eternal life—each one of them is contained, implied, certified and vitalized by the fact and faith of Incarnation. The Incarnation is the basis of all doctrine.

IV.

Then, finally, it is the sole motive power of the Christian life. The truth of this will, I hope, become apparent in the addresses that are to follow, upon Church, Sacraments and Ministry. Here and now a short statement must suffice. Doctrine, of course, is not valuable for its own sake either in science or religion. Doctrine is, indeed, an *essential* means; the necessary means by which a given end is to be gained. But it is not the end. *Knowledge* of the laws of electricity is hardly valuable for its own sake. Its value lies in the fact that it brings with it ability to use these laws and light our houses and move our trains and trolleys. So faith in (which means knowledge of) the Incarnation means and brings with it the ability to use the knowledge. Faith in the Incarnate means, first, the opportunity, and, then, the true reality of life with the Incarnate. We know Whom we have believed. Without knowledge of Him we could not believe in Him. Having the knowledge, we may believe—that is, we may live by Him. "For to me to live is Christ." "Christ is in us the hope of glory." "I live, yet not I, but Christ liveth in me." Here you see working itself out in the case of St. Paul the very process by which doctrine passes into life; by which truth becomes grace; by which Christ's own words about Himself are realized and justified: "I am the Way and the Truth and the Life: no man cometh unto the Father but by Me."

The Christian life—it cannot be said too often or too strongly—is not an effort to conform to a recognized code of rules for proper living. It is not to obey a law, or to copy an example, even though the law be the Sermon on the Mount, and the example, the example set by the human life of Jesus Christ. The Christian life is Christ's own life reproduced and perpetuated in those who by faith have laid hold of and appropriated it. It is a new gift of life, given and working *inwardly;* a regeneration, a renewal of spiritual health and strength; bearing fruit *outwardly* by its own divine vitality, in conformity with Christ's own character, to the glory and praise of God. Here lies the power and the final purpose of the Incarnation; here is the very mind and will of God revealed in Jesus Christ, made known and operative in the Incarnation. "He did

not simply will to become embodied," says Athanasius, "or will merely to appear. But He takes a body of our kind from a spotless and stainless Virgin, as a temple unto Himself, and makes it His very own as an instrument, in it manifested and in it dwelling, doing this moreover that whereas men had turned towards corruption, He might turn them again towards incorruption and quicken them from death by the appropriation of His Body, and by the grace of the Resurrection."*

So runs the consenting witness of all the Christian ages. He Himself had said: "I am the Vine and ye the branches: abide in Me and I in you: without Me ye can do nothing." The Christian saints have answered with St. Paul: "I can do all things through Christ who strengtheneth me, who has become my wisdom, my righteousness, my sanctification and redemption." There is the final summing up of our faith and hope as believers in the Incarnation. Jesus Christ, the Son of God, the Son of Mary, is the recreator and regenerator of His people by the spiritual communication of His own Life to be their life and the motive power of their living.

The Incarnation is the supreme fact for Christian faith upon which rests the whole body of Christian doctrine, and from which comes the whole motive power of Christian life.

So, brethren, let us hold to it, and witness for it, and believe in it, to the glory of God and the benefit of His Church and the salvation of our souls.

✠ ✠

Lent

In times of stress and controversy, when men, honestly differing, give strong expression to positions which seem to them to be endangered, it is well to be reminded that in drawing nearer to the Lord, men find themselves coming closer to each other.

Lent reminds us. It is quite meaningless apart from Jesus our great Example, and the Church guides us wisely in telling us that, for the days of Lent, she "requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

Conventionally considered, Lent has been described as a time when Episcopalians give up doing things they never ought to do at all.

Devotionally considered, the holy season is our Lord's call to men to "come apart" and to be with Him:—to be with Him as The Man who "learned obedience by the things which He suffered."

Lent is thus an annual challenge to men's loyalty and love. Answering it manfully, they find that they are seeing Him whom their souls desire, more clearly,—that they are seeing God because they are cleansing their hearts by fasting and prayer. They find, too, as they grow purer in heart how true it is that "the pure in heart see men as well as God," and, with the new discovery, they set about their work more truly as brethren.

✠ ✠

Social Service Commission in the Fight for Clean "Movies"

The Smith-Hughes Motion Picture Bill

There is now before Congress a very important measure to regulate the moving picture industry—namely, the Smith-Hughes bill, providing for the creation of a Federal Motion Picture Commission, composed of five members appointed by the President.

Duty of Commissioners

The duty of this commission will be to license every film submitted to it and intended for entrance into interstate commerce, unless it finds that such film is obscene, indecent, immoral, inhuman, depicts a bull-fight or a prize-fight, or is of such a character that its exhibition would tend to impair the health or corrupt the morals of children or adults or incite to crime.

Diocesan Social Service Commission Recommends Passage of the Bill

The Diocesan Social Service Commission has taken action on this bill and is strongly in favor of its passage. It has been in communication with Washington and with other Diocesan Commissions looking toward united action.

Opposition of the Rev. Cyrus Townsend Brady, D.D.

In fact, it is difficult to understand how there can be any opposition to such a commission, so greatly is it needed. But yet one opponent has appeared in the lists, the Rev. Cyrus Townsend Brady, D.D., who writes in a recent issue of *The Churchman* his views on the subject. They were called forth by a request from the New York Social Service Commission that he urge the passage of the bill.

Dr. Brady's Objections

He enumerates eight points in opposition: That we do not censor grand opera, "the rich man's amusement," or newspapers, books or the drama; that it would be impossible to have an effective censorship by an underpaid board (on the contrary the members are to receive $4,000 a year and the chairman $5,000); that it is alien to the American principle and love of

*Athanasius: On the Incarnation. §viii.

liberty; that it is impossible to reduce the picture play to the level of a child and that parents ought to exercise due care with their children (there can be no quarrel with this point); that "reputable moving picture concerns are themselves striving to better pictures," and "that disreputable concerns are finding it more and more difficult to continue (see following statement of film concerns in denial of this); that there is no general demand for the passage of the bill; and "that it is better to endure the evils that we have" than "to introduce the evil principle of censorship," and he concludes, "the whole thing is a patent absurdity and an utter impossibility."

Perhaps if it had not been for these latter statements we might have passed over Dr. Brady's objections. There is much to be said against censorship—there is also much to be said for it, and it is not a "patent absurdity." If men were perfect we would not need laws—even against burglars. But as it is we have such among us. So if some one is stealing the innocence of children by vicious picture plays, we do not think it a patent absurdity or an utter impossibility to endeavor, by a Federal Commission, to see that the picture plays for the entire country are made more decent. Certainly it is worth while trying, to say the least.

But, fortunately, we do not have to make all of the reply ourselves; rather, we are able to adduce some of the film corporations as supportors of the proposed bill. "The old order changeth." At the hearing on the bill recently in Washington the attorney for the Paramount Pictures Corporation, the Famous Players Company, the World Film Corporation and others, submitted a brief urging its passage which is extremely significant. We quote in part:

Brief Submitted at Hearing Before Committee on Education by Attorney for Several Motion Picture Corporations

"Our support of the principle of regulation embodied in the bill is due to our realization of unfavorable conditions in the (motion picture) industry which cannot be corrected by *ordinary means* nor by sporadic and occasional criminal prosecutions procured by the better elements of the business or by individual and organized reformers. The motion picture business, now of vast financial importance, has had a mushroom growth, and is not yet homogeneous and standardized. Too many persons engaged in it look upon it as a temporary means of getting money. They are 'get-rich-quick-artists' looking for a quick 'clean up and a get-away.' They find the opportunity for such methods in producing and exhibiting sensational productions which display scenes of lust and crime. *Unfortunately, the public is not yet discriminating and goes to see both bad and good,* which are usually to be found upon the weekly program of the same theater. Still more, unfortunately, *the vicious picture brings the largest money to the exhibitor and producer because it gets the money of the regular customer and of the sensation-seeker also.* In fact, *the production of vicious pictures is constantly increasing,* just because they are more profitable.

Public Demand Cause of Bad Pictures

Greatest Source of Profit

"If the industry is to endure, if decent people are to stay in the business, this cancer must be cut out. A Federal Regulatory Commission should prove a fearless surgeon, and we, therefore, favor such a commission."

Federal Commission Necessary

DAUGHTERS OF THE KING

The Sixty-fourth Local Assembly of the Daughters of the King was held on Tuesday, February 8, in the Parish Building of St. Barnabas' Church, Third and Dauphin streets, at 4.30 o'clock. Quite a few of the Chapters from the several parishes in the Diocese were represented. After the regular business was concluded, the President, Mrs. Caroline S. Berger, made a very spiritual address to the members. Mrs. Norman Stockett Vice-President, offered her resignation, but it was not accepted, as her influence had been much felt by all and her presence greatly needed by the Chapters.

Mrs. Kempton, the newly-appointed Diocesan Secretary, was introduced by the President. She spoke for only a few moments on the ever-increasing work of the Church Periodical Club, the great assistance it had rendered to those who worked in the far-distant missionary fields, not only in procuring reading matter, but in answering their appeals for libraries for Sunday Schools and religious instruction. She asked for the co-operation of other parishes in this work.

The speaker of the meeting, Mrs. Ralph North, Treasurer of the United Offering was then introduced. Mrs. North gave a very instructive as well as stirring address. She spoke of how much importance the Women's United Offering had become to the Board of Missions, of the certain sum they could always depend upon which was ready for their use, of the churches they had been able to build, of the salaries they paid out for the workers, of its influence in the several organizations of women. They saw it was the one offering where a "woman paid for a woman worker." Mrs. North's address was listened to with great interest by all present, and it inspired the hearts of many with greater zeal for the cause. The meeting closed with the thought that much had been gathered and learned for future use in the Order. A devotional service was held at 8.30 in the Church.

IN MEMORIAM

Edward Fox Pugh

At their stated meeting on January 4, 1916, the members of the Vestry of St. Mary's Memorial Church take this opportunity to put upon record their feeling of personal and public loss in the death of their late associate and dear friend, Edward Fox Pugh, who entered into rest on the twelfth of December, 1915.

For many years Mr. Pugh was a member of the Vestry and represented the parish in the Diocesan Convention, and was always regular in his attendance at all meetings. Even amid the activities of his business life, he was ready and quick to turn to duties connected with the Church and parish. Wise and conservative in counsel, his advice was listened to and followed by his colleagues. His modesty, cheerfulness, industry, sterling integrity, purity of life, and strong abiding faith endeared him to all; and the sense of personal loss is one which all feel most keenly.

To his rector he was always a kindly, faithful friend; and one who gladly bears loving testimony to his friendship in this relation thus spoke on hearing of his death: "As one who was privileged to have his confidence and to know somewhat of his inner thoughts, I am sure that more often than was generally supposed, he sought those things which are above."

As it was his pleasure to engage in his Master's work here, we may believe that to him will come as an unmixed happiness, the invitation, "Enter thou into the joy of the Lord."

C. M. Armstrong,
Rector.
C. L. S. Tingley,
Secretary of the Vestry.

MINUTE

In the death of Samuel Grant Diehl St. Mary's Church, Hamilton Village, has lost a member whose long and faithful service, deep interest and conscientious fulfillment of every duty were impressed upon all who knew him, and greatly endear his memory. Mr. Diehl came to St. Mary's in 1897; and at the Easter election of 1899 was made a member of the Vestry. In 1904 he was chosen a delegate to represent the parish in the Diocesan Convention and the Convocation, and was re-elected to that position every year up to the time of his death. His associates on the delegation recall how he was in his place at every meeting, even at times when his failing health made attendance a trying and even a painful ordeal. He considered questions that involved the welfare of the parish or the Diocese with scrupulous fidelity and independent judgment. He spoke his mind frankly, yet always with kindness and courtesy, and unshakable loyalty to Christ and his Church. His friends in all these relationships were many and his presence and counsel will be sadly missed.

The Rector, Wardens and Vestrymen desire to record this expression of affection and esteem upon the Minutes of the parish, and to extend to Mrs. Diehl heartfelt sympathy in her great sorrow.

George Lynde Richardson, Rector,
George Hall,
William I. Rutter, Jr.,
Committee.

WHAT IS THE EPISCOPAL CHURCH PENSION PLAN

Bishop Lawrence, of Massachusetts, President

J. P. Morgan, Treasurer
Monell Sayre, Secretary

It is a scientific plan which

1. Retires men at 68.
2. On Annuities.
3. Based on Payments by their Parishes.
4. Pays Annuities during disability.
5. Pays Annuities to Widows and Orphans.

Who gets it?

1. Parish clergy,
2. Missionary clergy,
3. All clergy who serve the Church.

Where does it come from?

1. Seven per cent. annually of each clergyman's salary.
   Paid by his Parish.
2. $5,000,000 in cash, which is necessary because all the men to be pensioned are not now young men. A fund must be provided to cover "accrued liabilities"; that is, to take care of early pensioners without robbing those who should benefit later.

When does it begin?

As soon as the $5,000,000 are secured. This will be when the enlightened body of Churchmen and women understand the economy and logic which lie back of Church insurance for the Church's servants.

Who are back of the plan?

The General Convention, 44 Dioceses, all that have yet acted—comprising 4500 of 5800 clergy.

Who pronounce it "good business"?

J. Pierpont Morgan
Stephen Baker
President Manhattan Bank, New York.
Charles F. Brush
Brush Electric Light Company, Cleveland.
E. L. Ryerson
Ryerson & Company, Chicago.

Who vouch for its soundness in detail?

Robert Henderson
Chief Actuary, Equitable Life; and Secretary, American Institute of Actuaries.
By charter under inspection New York State Insurance Department.

For details see your local committee or write to the Church Pension Fund, 14 Wall St., New York.

THE CITY MISSION'S NEW PLAN

The office of the Protestant Episcopal City Mission, which for many years has been in the basement of Old St. Paul's Episcopal Church. 3d street below Walnut, soon will be moved to Broad and South streets, where the Church of the Ascension will take the name of St. Mary's Church, and will become the "Diocesan Church" and the missionary headquarters of the Diocese of Pennsylvania.

By virtually a unanimous vote, the Board of Council of the City Mission has adopted resolutions expressing its interest in "the proposition to form a diocesan centre at Broad and South streets, under the Watson bequest," and expressing its "readiness to make that diocesan centre the headquarters of City Mission work."

The Watson bequest gives the Diocese of Pennsylvania $100,000 to erect a Protestant Episcopal Church in South

Philadelphia. This fund will be used to erect additional buildings at Broad and South streets.

The Board of Council has informed Bishop Rhinelander, the standing committee and the trustees of the Diocese that it is prepared to leave St. Paul's Church as soon as its rooms at Broad and South streets are ready for occupancy.

It is hoped to concentrate the city missionary interests of the Diocese in the Diocesan Church. Under the prevailing system the missionary work of the city is conducted by three organizations, the City Mission, the North Philadelphia Convocation and the South Philadelphia Convocation. Already committees have been appointed to consider the consolidation of the North and South Convocations.

The departure of the Protestant Episcopal City Mission from Old St. Paul's Church will in all probability result in the eventual sale of that edifice.

A "SECTIONAL" SUNDAY SCHOOL ASSOCIATION FOR THE CONVOCATION OF GERMANTOWN

The Sunday Schools of the following churches were invited to participate in a meeting for the purpose of forming a branch of the Sunday School Association:

Calvary Church .....Germantown
Christ Church .....Germantown
Emmanuel Church .....Quakertown
Epiphany Church .....Germantown
Grace Church .....Mt. Airy
House of Prayer .....Branchtown
St. Albans Church .....Roxborough
St. Barnabas Mission ....Germantown
St. David's Church .....Manayunk
St. John the Baptist.....Germantown
St. Luke's Church .....Germantown
St. Martin's Church .....Oak Lane
St. Martin in the Field....St. Martin's
St. Michael's Church .....Germantown
St. Paul's Church .....Chestnut Hill
St. Peter's Church .....Germantown
St. Stephen's Church .....Wissahickon
St. Timothy's Church ....Roxborough
Trinity Church .....Southwark

The meeting was held in St. Peter's Church and Parish House, Wayne avenue and Harvey street, Wednesday afternoon and evening, February 9, 1916. At five o'clock, Evening Prayer was said in the Church and an address made by the Rev. John H. Chapman, rector of St. Paul's Church, Chestnut Hill. At 5.45 P. M. a business meeting was held in the Parish House and an address of welcome made by the Rev. Stewart P. Keeling, rector of St. Peter's Church, Germantown. At 6.30 P. M. supper was served and at 7.30 P. M. a conference at which the following subjects were discussed:

"Organized Bible Classes," opened by Franklin S. Edmonds, Esq., of the Church of St. Martin-in-the-Field.

"The Primary and Junior Departments," opened by Mrs. Clarence Wyatt Bispham, of St. Philip's Church, West Philadelphia.

"Senior Department Problems," opened by Rev. George H. Dennison, of St. Luke's Church, Germantown.

Fifteen of the nineteen parishes were represented by one hundred and thirty-five delegates, twelve of whom were clerical delegates. In addition there was one clerical visitor and one lay visitor from other churches.

The name adopted, following the suggestion of the Sunday School Association of the Diocese of Pennsylvania, that sectional associations be termed "Branches of the Sunday School Association of the Diocese" was, *The Germantown Branch of the Sunday School Association of the Diocese of Pennsylvania.*

The plan of organization adopted is as follows:

The management shall be committed to a Board composed of three clerical representatives elected at large and one lay representative from each of the Sunday Schools composing the Branch; the lay representatives to be appointed by the rector, or at the option of the rector, to be chosen by the Sunday School. Both men and women are eligible to membership on the Board of Management. The Board shall elect from among its members a president, vice-president, secretary and treasurer and shall have the following standing committees:

1. *A Committee on Missions* whose duty it shall be to encourage and develop mission education and giving in the Sunday Schools and to co-operate with the Missions Committee of the Sunday School Association of the Diocese.

2. *A Committee on Teacher Training* who shall arrange courses of study for the better preparation and training of teachers and to co-operate with the Teacher Training Committee of the Sunday School Association of the Diocese, to the end that Sunday School teachers may be induced to take the Diocesan examinations.

3. A Committee *on Sunday School organization and administration* whose duty shall be to secure the co-operation of the clergy and officers of the Sunday Schools in advising and adopting the best methods of Sunday School organizations and administration.

4. An *Executive Committee* who shall consist of the chairman of the Committee on Missions, Committee on Teacher Training, Committee on Organization and Administration and the Officers of the Board. It shall be the duty of this Committee to arrange for all conferences and meetings of the Germantown Branch and to promote a general interest in Sunday Schools and the work of Sunday Schools in the Germantown section not otherwise provided for.

The annual meeting shall be held on the fourth Wednesday in May of each year.

The addresses at the conference, as well as Rev. Mr. Chapman's address in the Church at the afternoon service, were most helpful and inspiring and many questions were asked and valuable information obtained.

J. L. P.

"THE RESPONSE TO THE CALL FOR SOCIAL JUSTICE."

The Rt. Rev. Theodore Irving Reese, D.D., Bishop-Coadjutor of South Ohio, spoke on "The Response to the Call for Social Justice" before the Clerical Brotherhood on February 7th. After making a distinction between Social Justice and Social Service the Bishop quoted from a Resolution of the General Convention of 1913 on the former to show that the subject at least had been taken up by the Church, though it had since then been largely hidden away in the Convention *Journal.* The fact, however, was indisputable that the Church was called upon at this time to take a stand for Social Justice and respond to the urgent call.

The Bishop then proceeded to suggest

certain ways by which a response to this call could be made. First he urged the use of the principle and power of Patriotism, the cause of Social Justice should be to all loyal citizens the cause of the country. "Religion and Democracy go together, the flag should be placed in the churches as a symbol that there can be no Democracy without Religion." A second means of response he found in the Apostles Creed. The function of the Creed, he said, should be to furnish *the motive power* to live up to and obey the maxims of Christ. It should be the motor to generate to generate the spirit of Christ in men—a spirit willing and able to answer the call for Social Justice. Thirdly he pleaded for courage among the clergy to preach and to apply to modern conditions the statements of our Lord which demand Justice and Righteousness. Touching on the question of politics he said that the clergy should not tell their people *how* they should vote, but that they should stress the dignity, even the "sacrament of the ballot."

The address was strong, stimulating and prophetic. While one may differ with the Bishop as to some of the above methods of responding, it was a splendid clarion call to service. The demand for Social Justice *must* be answered, *and the Church must make her contribution.* It is urgent as the Bishop has told us that we make our response. May his plea bear much fruit as time goes on!

THE BISHOP WHITE PARISH LIBRARY ASSOCIATION

At its recent annual meeting to increase the interest in its activities demanded by the growth of the work itself, it was voted that a statement of the Association be printed in THE CHURCH NEWS as follows:

The Bishop White Parish Library Association was founded 75 years ago in Philadelphia by a few earnest Churchwomen to supply clergymen of limited resources and living beyond easy access to libraries, with religious and theological books. For three-quarters of a century the Association has quietly and modestly kept at its work endeavoring as best it could to keep pace with the spread of our Church at Home and Abroad. Libraries of 25 volumes are sent to any clergyman applying for them, provided he has the endorsement of his Bishop that he is a proper recipient. Letters are consequently received attesting to the value of the work. The growth of the missionary work of the Church makes increasing demands upon us and the present resources of the Association are not sufficient to meet the requests that come to us. We desire to have more of the parishes in the diocese represented in our work. This appeal is made in the hope that parishes now unrepresented will select some one to join us in doing the work which seems to be given us. Reports and further information can be had on application to the Secretary, Miss Caroline Morgan, 317 Springfield avenue, Chestnut Hill, Pa.

A PARISH MEETING FOR COMMUNITY CO-OPERATION

On January 24th, Grace Church, Mt. Airy, held a meeting to arouse interest and co-operation of the community in the use of the Registration Bureau to avoid duplication in social service and charitable work. The chief speaker was Mr. R. R. Porter Bradford, of "The Lighthouse," Kensington. Representatives from several religious bodies, including the Roman Catholic and the Lutheran were present.

Mr. Bradford stated that the bureau was not one of facts but of identification. Families who apply for relief to any of the 100 charitable agencies who use the Registration Bureau are registered and a list of agencies which have given assistance are filed. During the time of its existence 140,000 families have applied for relief in the city. Last year 50,000 cases alone were registered, of which number 20,000 were old cases. Co-operation is now the keynote of relief work, and the ruling power in assistance should be love, he asserted. Love, not foolish but wise. Help should be given always, but those assisting should be wise as to what is needed.

Among the speakers at the recent exhibition of the Society for Organizing Charity, held in the Witherspoon Building, were the Rev. Joseph H. Earp, rector of St. Paul's Memorial Church, Mr. Franklin Spencer Edmonds and Mr. Henry Bonnell, all members of the Diocesan Social Service Commission.

SPECIAL APPOINTMENTS

For the Bishop:

March 2, evening, St. Simeon's Church—Address on "The Sacraments."

March 6, 10.30-1.00, St. James' Church—Clerical Conference; 1.00 P. M.. Clerical Lunch. Speaker. Rev. Archibald Mansfield.

March 8, 12.30 P. M., Garrick Theatre—Address.

March 9, 12.30 P. M., Christ Church—Address.

March 10, 12.30 P. M., Christ Church—Address.

March 13, evening, Bishop's House—Diocesan Board of Missions.

March 25, Home of the Merciful Saviour—Missionary Service.

March 28—Noon-day preaching at Baltimore, Md.; evening lecture to Church League of Laymen at Washington, D. C.

March 29—Noon-day preaching at Baltimore, Md.

April 5—Quiet Day for Women at Wilmington, Del.

April 27, 10.30 P. M., St. Peter's Church—Presentation Service of the United Offering.

For Bishop Van Buren:

March 9, 12.30 P. M., St. Paul's Church—Address.

March 14, 21 and 28, evening, Mauch Chunk—Lenten Addresses.

March 21, 12.30 P. M., St. Paul's Church—Address.

April 4 and 11, Evening, Mauch Chunk—Lenten Addresses.

April 21, 12.30, St. Paul's Church—Address.

SOCIAL SERVICE NOTES

BY E. S. L.

The Commission at a recent meeting had the pleasure of having as its guests Miss Florence Sanville, and Miss Mary Gillette, the General Secretary of the Travelers' Aid Society. Miss Sanville spoke on the Garment Workers' strike then in progress, explaining the situation and stating the points in dispute on both sides. Miss Gillette gave a very interesting resumé of the boarding and rooming conditions for girls in this city—a subject which, as has already been mentioned in this column, the Commission now has under investigation. The work of the Travelers' Aid Society was also explained. When it is considered that in one month 3,582 trains were me-

and 1,281 persons helped it can readily be seen what an important work this Society is accomplishing. Here is one illustration out of many:

A Timely Rescue

Florence, a child of fifteen years, arrived at the station one afternoon and when questioned by Travelers' Aid, said she could find her way and needed no assistance. She wove a wonderful romance about herself, trying to allay the suspicions she knew she had aroused, but to no avail. She was taken to a shelter for the night. The next morning, on closer questioning, she admitted she had run away from home to come to a man in Philadelphia who had visited their town and told all the girls he would find them positions in Philadelphia which would pay them well. She had promised to come and her family knew nothing about it.

The Travelers' Aid telephoned the parents who were frantic in their fruitless search for their daughter. The father immediately came for the little runaway, and when he found she had an address in the tenderloin, tried to have the man taken into custody, but he was nowhere to be found. The father took Florence home much chastened in spirit and having learned a valuable lesson.

CONFIRMATIONS

By the Bishop of the Diocese from January 19, to February 13, 1916.

January 19, Philadelphia, St. Bartholomew's Mission, Wissinoming, 15; 23, Philadelphia, St. George's Church, West, 13; Philadelphia, St. Elizabeth's Church, 19; 30, Philadelphia, St. Paul's Church, Arimingo, 10; received Roman Catholics, 1; Philadelphia, St. Martin's Church, Chestnut Hill, 24; Philadelphia, St. Clement's Church, 15.

February 13, Philadelphia, St. James the Less, 21; Philadelphia, All Saints' Church, Moyamensing, 40.

By Bishop Van Buren.

October 31, 1915, Torresdale, All Saints', 9; P. M., Andalusia, Holy Redeemer, 10; evening, Port Richmond, St. George's, 32.

November 5, evening, Franklinville, Christ Church, 25; November 7, A. M., Oxford, Trinity, 5; P. M., Crescentville, Trinity, 8; evening, Norristown, All Saints', 18; 10, evening, East Venango, St. George's, 16; 11, evening, Germantown, St. Barnabas, 18; 12, evening, Pottstown, Christ Church, 11; 24, evening, East Venango, St. George's, 5.

December 5, A. M., Ogontz, St. Paul's, 15; evening, Bridesburg, St. Stephen's, 17; 12, A. M., Germantown, St. Michael's, 15; Germantown, St. Michael's, received, 1; evening, Germantown, Calvary, 44; evening, Calvary, received, 3.

November 18, P. M., Philadelphia, The Saviour (for St. George's), 1.

January 2, 1916, Pequa (Compass), St. John's, 6; evening, Philadelphia, Phillips Brooks Memorial, 23; 4, evening, Philadelphia, Church Home for Children, 12; Philadelphia, Church Home for Children, received, 1; 9, A. M., Philadelphia, Zion, 0; evening, Chestnut Hill, St. Paul's, 21; 16 A. M. Philadelphia, Gloria Dei, 17; evening, Philadelphia, St. Thomas, 5; 23, A. M., Philadelphia, Advocate, 19; evening, Kensington, St. Luke's, 35; 30, A. M., Philadelphia, St. Bartholomew's, 37; evening, Coatesville, Trinity, 10.

February 4, P. M., Philadelphia, St. Augustine's, 12; 6, A. M., Philadelphia, Holy Comforter, 10; Philadelphia, Holy Comforter, received, 1; evening, Philadelphia, L'Emmanuello, 6; Philadelphia, L'Emmanuello, received, 7; 9, noon, Philadelphia, St. Clement's, 1; P. M., Philadelphia, Merciful Saviour, 5; P. M., Philadelphia, Holy Trinity, 1; 13, A. M., Philadelphia, Holy Communion, 75; P. M., Philadelphia, St. Sauveur, 18; evening, Willow Grove, St. Anne, 5. Total confirmed, 567; visitations, 36; received, 13.

SOME PAROCHIAL SERVICE WORK

A Coal Savings Fund

S. George's Church, Richmond, (Rev. A. J. Arkin) has for the past twelve years had a Coal Savings Fund and a Stamp Savings Fund, with much profit and help to the people. Once a week at a stated hour a receiver receives small deposits brought to the parish house by those who wish to save up for the winter coal. The deposit must not execed $1.00 a week, and the office is open the year round. Each depositor can then order a ton or more of coal as soon as it is paid for, delivered through the Coal Savings Fund of which St. George's is a branch. By this means coal is gotten by the depositor at a dollar or more a ton below the market price, or retail dealer's price. Formerly each family was limited to three tons a year, but now the privilege has been raised to six tons. There are two hundred and fifty depositors, confined generally to such families as cannot afford or find it hard to take out a lump sum for coal during the winter. The quality and weight of the coal is of the best.

The Stamp Savings Fund of this parish is a branch of the Starr Savings Bank, and has become practically the safe deposit bank in the neighborhood. Business was begun with five dollars, the average weekly receipts now exceed $100, with a crowd of men, women and children standing in line every Saturday morning, both to deposit for savings and for coal. The depositor for both can always get his money back on call. As Mr. Arkin says, "The people are made to feel the help of this Mission in every way."

GIRLS' FRIENDLY SOCIETY

At the Mid-winter Council Meeting, held January 26, the Department of Social Service reported some of the branches in the Diocese had given 464 filled stockings, valued at $244, which were sent at Christmastime to the children in the Philadelphia Hospital, and also in the City Hospital for Contagious Diseases. Besides this many of the branches had made individual families happy for the holiday season.

The Department for Candidates held a conference January 19. Miss M. S. Weston and Miss Julia Williamson gave most helpful and suggestive talks on "story-telling" for very little children and for older ones. Miss Williamson gave the following list of books as being of great assistance: "Best Stories to Tell Children," by Bryant; "The Art of the Story-Teller," by Shedlock; "Manual of Stories," by Forbush; "Books of Thanksgiving and Christmas Stories" by Dickinson; "Good Stories for Great Holidays," by Olcott. The classes taught among the candidates are as varied in character as those of the older members.

Miss C. E. Marshall, of New York, head of the Central Department on Social Service spoke at Holy Trinity Parish House to the Associates on February 9, on "G. F. S. Work in Lodges." She gave a most interesting account of

the opening of the first G. F. S. Lodge in the United States, in New York, in 1908. The house is run on co-operative lines, with committees of the girls, who discuss how the money shall be spent when repairs, etc., are necessary. The present Lodge 155 East Fifty-fourth street, accommodates forty-four, and is entirely self-supporting with a wonderful spirit and a great influence in the Diocese.

Through knowledge of living conditions acquired in the Lodge, Miss Marshall organized in New York the Bureau of Working Girls' Houses, 11 East Twenty-ninth street, where information in regard to boarding houses may be obtained, and to which the various houses send word when they have vacancies. In that way a girl applying can at once be placed.

OUR WORK AMONG THE "SILENT PEOPLE."

The annual dinner of the Men's Club of All Souls Church (for the "silent people") was held in the Parish House (Sixteenth street above Allegheny avenue) Tuesday evening, February 15th. The attendance of members was excellent, and there were present a number of friends who thus annually show their interest in the painstaking and encouraging work which our faithful missionary Rev. C. O. Dantzer is doing for his people. The congregation of All Souls is scattered all over the city and suburbs. It was nearly nine o'clock when the dinner was served, therefore practically every place at the table was filled. But a few of those present could speak, the writer of this probably enjoyed the distinction of being the only person there who could neither use nor interpret the sign language. But the affair lacked nothing of vivacity, interest or pleasure. There was as much animation and good cheer, apparently as much interchange of mirth and sentiment as you would find anywhere. It was an object lesson of how thoroughly our work among the "silent people" is and can be conducted. For those (the most of us alas) who know little or nothing about this work so essentially Christian, we commend a visit to All Souls, particularly of a Sunday afternoon—when an interpreter will always be ready. After dinner speeches were made by the Missionary; Rev. J. K. Keiser (curate of St. Ann's Church for the deaf in New York City—himself a mute, but a wonderful vivacious and earnest man) who kept his audience in gales of laughter when he was not thoughtfully impressing a serious lesson; Revs. J. O. McIlhenny and Benj. S. Sanderson, Profs. Manning and Thompson of the Mt. Airy School, and Messrs. Ryder and Saunders of the local congregation. The ladies of All Souls served the dinner and no parish in the Diocese could have done it better or more bountifully. Really we ought to be proud as churchmen of our work at All Souls; of its fine equipment due to a layman's generosity largely, and the splendid work which is being done through it.

B. S. S.

MEMORIAL CHAPEL AT VALLEY FORGE

Mrs. George Alfred Fletcher has given the Choir Sacristy Door in memory of her husband, the late George Alfred Fletcher. This very generous gift completes the list of memorial doors. The first of these, the front door, was given by Colonial Chapter, Daughters of the Revolution. This is the Washington Door. The second was given by Colonial Dames, Philadelphia Chapter II, in memory of Washington's Election as Commander-in-Chief of the Continental Army. The third was the gift of the Society of Daughters of Founders and Patriots, and was given in memory of the Allies who gave help and encouragement to Washington and his men. These have been in place. The fourth door is the gift of the Society of New York State Women, and is given in memory of Washington's Inauguration as First President of the United States. The fifth door, as announced last month, is a memorial of General Jedediah Huntington, and is the gift of his descendants.

The George Alfred Fletcher Door will open from the Choir Sacristy into the New Hampshire Bay in the Cloister of the Colonies near the Washington Inauguration Door. Like the other doors, this will be made of heavy oak, deeply molded. Mr. Samuel Yellin will forge all the iron work, and this will be specially designed for this door.

In good weather the vested choristers will pass from the sacristy through the Cloister and enter the Chapel from the New Jersey Bay. This procession will be one of the beautiful features of the opening and closing of the services, when throughout the summer months there are hundreds of visitors at these times.

CHURCH PERIODICAL CLUB

Bishop Tucker told us several years ago that, humanly speaking, the future of the Japanese Church largely depended on the reading matter furnished for the native clergy and other workers in the next twenty-five years. Dr. Reifsnider, principal of St. Paul's College, Tokio, now speaking in this country, emphasizes the same point. The result of western learning divorced from religion is rationalism, individualism of the most pronounced type, leading to pessimism and eventually to self-destruction. Five per cent. of the students in Japan committed suicide in the past year.

In order to combat this rationalistic teaching the native clergy must have the opportunity to read and study. Bishop Tucker is trying to build up a good circulating library for his district and from time to time different branches of the C. P. C. have sent books. Bishop Tucker is very grateful for such help, but he should have many books that must necessarily be purchased. The regular appropriation for the district is not sufficient to cover this need. It can be met only by special gifts. Shall we not make it possible for Bishop Tucker to report to General Convention next autumn that he has a lending library adequate for present needs, that this one thing, at least, has been done to stem the tide of atheism and irreligion that is sweeping over Japan. We have helped to educate, we are helping to support the Japanese clergy. Shall we leave them to fight without weapons fit for deence of the Faith?

Apply by letter for list of books,

MRS. A. F. KEMPTON,
Diocesan Secretary,
2210 Sansom street, Phila.

Among charitable bequests made in the will recently probated of the estate of the late Mrs. Mary H. Rocap, our Diocesan Commission "for work among the deaf" receives the sum of $500.

The Parishes and Missions of the Convocation of Germantown

BY THE REV. FRANCIS C. HARTSHORNE

In reading the histories of a number of parishes which have been in existence fifty years or more, several interesting facts force themselves upon one's attention. Among such facts are the two following: First, in almost all cases, in the early days of every parish, and generally for the first twenty years or so, the rectors were constantly changing, few men staying longer than four or five years, and the average stay being much under that. Second, this has been characteristic of the whole history of some parishes, which have had many more rectors than other parishes in the same length of time; thus, one parish has had *seven* rectors in the last fifty-five years, while another, similarly situated, has had *sixteen* rectors in the last fifty-two years! It is extremely probable that the reason for the short rectorates of the early days and for some parishes having always had their rectors stay but a short time is the *inadequacy of the clerical salaries* such men have received. A man may be willing, on general principles, to "endure hardship," but hardships which grow more severe become unendurable, especially if an honorable way of relief opens. The single man who marries finds the salary that he could get along on alone insufficient for a family; and the married man who could make both ends meet in the first years of his rectorship finds it impossible to make them do so a few years later. The result is that a rector is only just beginning to get settled and to become capable of efficient work when he is compelled to think about, and perhaps work for, a change. Thus, inadequate salaries in our Church make for short rectorates just as relentlessly as the Methodist system compels short pastorates.

And by the same token they woefully detract from the efficiency of the rector's work and his satisfaction in his work, for both only begin when there has been established a true relation of love between the rector and his people. That takes anywhere up to ten years to establish, for rector and people only come near to each other as family after family and individual after individual has need for the personal, pastoral service of the rector in times of joy, sorrow or perplexity, and as such things happen only occasionally in each family, years must pass before it has happened in a large proportion of the parish. Clergymen changing every four or five years or oftener are only "supplies;" they cannot be rectors or pastors. In such cases children from the time they are in the infant class until they bring their own children to Baptism may have met and slightly known half a dozen alleged rectors! They are spiritual orphans. And to think that often a mere two or three hundred dollars a year would make all the difference in the length of the rectorships! The parishes that imagine they are saving that amount by paying inadequate salaries are really throwing away what they do spend, for they do not get results worth paying for.

In our Diocesan Missions we have established a minimum clerical salary. The Sustentation Fund enables parishes that would not otherwise be able to pay an adequate salary to do so. But there are parishes that are still paying only starvation salaries, and there are generally clergymen willing to try to live on such salaries, but of course they cannot stay long. The parishes may be poor, but the pride which keeps them from applying for outside aid results in hardship for the clergy and poor service for them. If the principle of the minimum salary is right in the field of Diocesan Missions it would certainly be right in the case of parishes, and a canon should be adopted authorizing the Bishop to refuse consent to the election of any rector at an inadequate salary. A parish unwilling or unable to pay an adequate salary should be compelled to ask for aid.

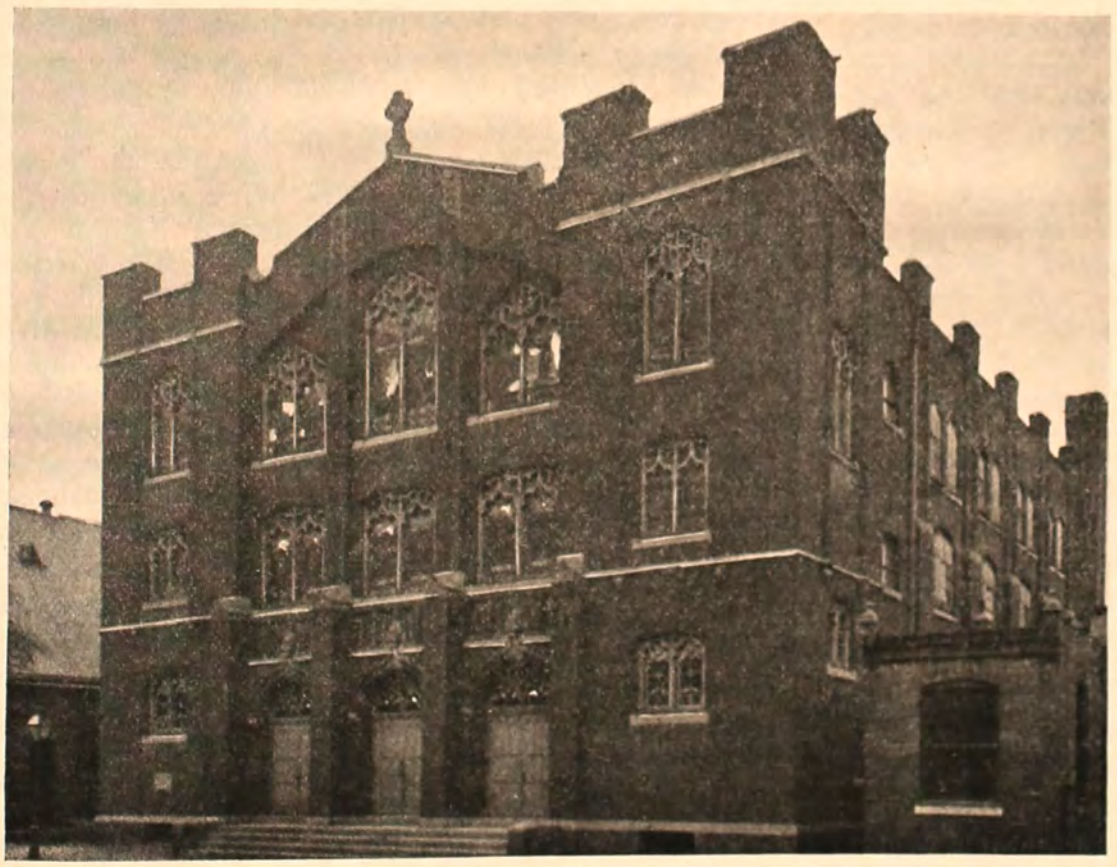
FREE CHURCH OF ST. JOHN

Emerald and Elkhart Streets, Philadelphia

The year 1864 was the most terrible year in the history of this country. Many important battles were fought in it, and Grant became commander-in-chief; Sheridan defeated Early in the Shenandoah Valley, and Sherman began his memorable and devastating march to the sea, in which he acted strictly in accordance with his theory of war! But in spite of all these abnormal things the life of a great part of the North was strictly normal, and among the normal events occurring during that year was the founding of the parish of the Free Church of St. John, in the northern

part of Philadelphia. Missionary work had been carried on for some time previous, but it was in that year that the parish was admitted to union with the Convention. The Church was erected to the memory of the Rev. Geo. J. Boyd, D.D., who was the rector of St. John's Northern Liberties. Dr. Boyd was a strong believer in the free-pew system, which was coming into vogue at that time. The Fiftieth Anniversary number of the parish paper, from which our meagre information concerning this parish is gleaned, states that this Church was the first free-pew Church in the Diocese of Pennsylvania. Careful readers of these articles will note that this is a claim which cannot be substantiated, as they recall that there are two churches in Germantown which have been free from the beginning, and which are older than St. John's, namely, St. John Baptist, admitted in 1858, and St. Michael's, admitted in 1860. But this does not in any way diminish the importance of the fact that the faith in the free-pew system which was shown in making St. John's free from the beginning has been abundantly vindicated, and the Church and the imposing parish house adjoining stand as monuments of devotion and sacrifice. The parish reports 819 communicants, and values its property at $80,000, with an indebtedness of $13,800.

INTERIOR OF FREE CHURCH OF ST. JOHN



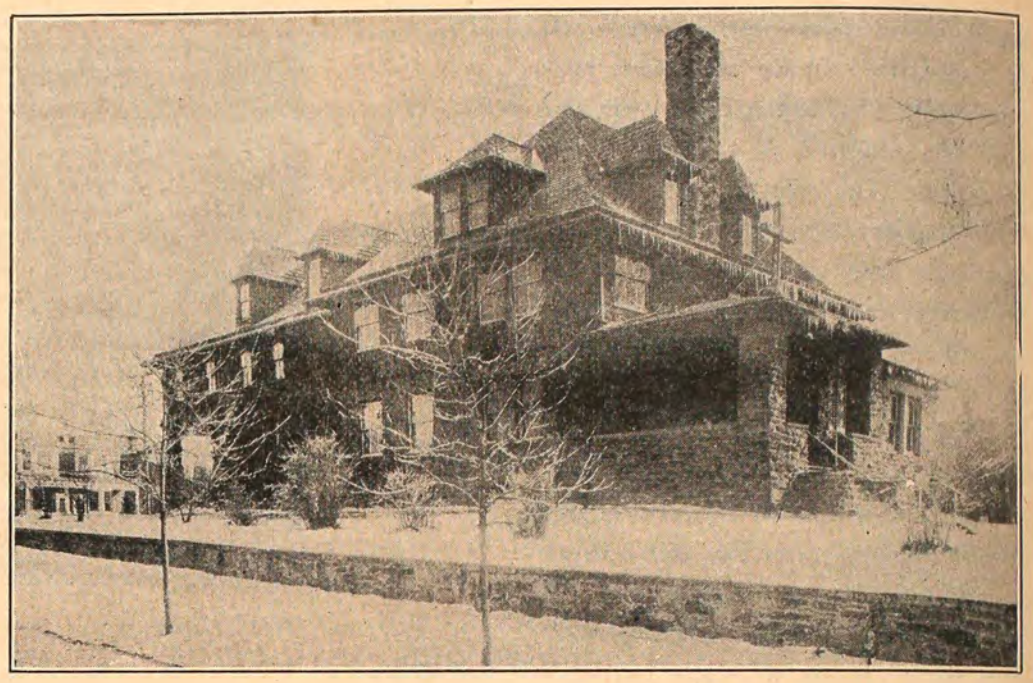
PARISH HOUSE, FREE CHURCH OF ST. JOHN

CHRIST CHURCH, FRANKLINVILLE

THE REV. GEORGE SUTTON SINCLAIR, Rector

In August, 1872, a number of women, under the guidance of the Rev. Mr. Supplee, organized a Sunday School which was intended to be the beginning of a parish to be known as the Church of the Heavenly Rest. They met in several halls, the last one being at the present site of the Church. The site was purchased and the corner-stone of the Church was laid in 1877, the Rev. Dr. Sleeper being in charge at that time. He went away for two years, during which time the Rev. Peter Russell was the missionary, but returned in 1880, and remained until 1882, when he was succeeded by the Rev. F. J. Taylor, who was in charge for seventeen years, part of which time he was assisted by the Rev. H. C. Mayer. Mrs. Mayer started a Mother's Meeting, of which she had charge for twenty years. In 1896, as the old frame church had become too small, the corner-stone of a new church was laid, and the first service in the latter was held on June 6, 1897, just twenty years all but one day from the date of the first service in the old church.

Mr. Taylor left in 1899, and Mr. Mayer in 1900. The Rev. G. W. Mayer had charge for a short time, and was followed by the Rev. W. B. Gilpin, who was the missionary until 1906, when the Rev. J. G. Bawn was appointed. During the time that he was in charge the parish house was erected, the mission was organized into a parish, and was admitted to union with the Convention in 1910. The same year Dr. Bawn left, and the Rev. G. S. Sinclair became the first rector of Christ Church, Franklinville. We notice that in the index of the Diocesan *Journal* this parish is called a Mission, which is evidently a mistake caused by copying former journals. We are sorry not to be able to furnish any illustrations of this parish, but the rector informs us that no photographs are available. But amateur photographers are available in almost any congregation, and inasmuch as the cost of furnishing us with a photograph is but a fraction of what it costs THE CHURCH NEWS to have cuts made, we do not think we ask too much when we ask that rectors have photographs made, when they do not have them, that we may show the readers of THE NEWS pictures of the church properties of the Diocese. Christ Church reports 275 communicants, and values its property at $35,000.



PARISH HOUSE, TRINITY CHURCH, LOGAN

TRINITY CHURCH, SOUTHWARK

Now at Broad and Wyoming Streets

THE REV. BRITTON D. WEIGLE, Rector

The history of Trinity Church, Logan, illustrates one of the tragic chapters in church history, mainly, the gradual decline of a strong "downtown" church until its few remaining members are forced to move into a new suburban district and rebuild the parish in a missionary field.

Trinity Church was organized early in the nineteenth century and obtained a charter from the State Legislature with the name and title, "Trinity Church, Southwark." The corner-stone of the old church, located on Catharine street below Third, was laid April 25, 1821, by Bishop White. The district of Southwark was then a fashionable residential part of Philadelphia. Later, when that section of the city became a commercial district and was occupied largely by Jewish immigrants, the old-time residents moved to other parts of the city.

Eight years ago the congregation vacated the old church and began worship in an abandoned church building on Sixteenth street below Cayuga, in the district known as Nicetown. The rector of the Church at that time was the Rev. Charles B. W. Hill.

Attempts were made for years to sell the old church property and buy a new site, but in vain, as the lot and vault owners entered legal objections to the removal of the cemetery. Things came to a standstill; the congregation dwindled; the rector resigned, and the vestry was considering a motion to close the Church, when one of the old vestrymen, in an impassioned plea, urged them to try once more.

The Rev. B. D. Weigle was then called to the rectorship and began his ministery in the parish on Easter Sunday, 1911. Renewed efforts were made to remove the old cemetery and sell the old Church, and after two years' work a compromise plan was agreed upon and the bodies were finally removed from the old cemetery to a new plot in Mt. Moriah Cemetery. The Church, together with the large lot, was finally sold to the city to be used as a children's playground.

In 1912 the Church obtained permission from the Convocation of Germantown to start a mission to the north of the Nicetown district, in the district known as Logan, and services were conducted in a building on Camac street, which had been previously occupied by the Roman Catholic Church as a place

of worship. In 1913 the Church purchased a new site at the corner of Broad street and Wyoming avenue, and with the advice of the Bishop, the Dean of the Convocation and the Board of Missions, consolidated the mission work in Logan and the temporary Church in Nicetown.

The new site consists of a commanding lot fronting on Broad street, Wyoming avenue and Old York road, with a frontage of 155 feet on Broad street, and a depth of 190 feet. It contained two handsome mansions with a frontage of 50 feet and a depth of 100 feet, which had been erected at a cost of $30,000. After consulting the Diocesan Building Commission, these buildings were rebuilt and converted into a parish house and rectory. The Chapel has a seating capacity of 300. The total cost of the new site, including the cost of rebuilding, was $42,000.

The names of prominent clergymen are found in the list of the former rectors of Trinity Church, among them being: The Rev. Leighton Coleman, called as Bishop of Delaware; Dr. Andrew D. Heffern, now of the Philadelphia Divinity School; the Rev. Francis M. Taitt, Dean of the Convocation of Chester; and the late Horace F. Fuller, who was rector of Trinity Church for ten years.

The purchase and rebuilding of the new property was largely made possible through the devotion to that purpose of a large part of the legacy of the late George C. Thomas, which was left at the disposal of the Diocesan Board of Missions. So rapidly is the congregation outgrowing the capacity of the present chapel that a large church will soon be needed, as the Bishop stated in his last Convention Address. Trinity Church is justly proud of its long and rich historical heritage. The present members humbly trust that its future history will justify the help which the Diocese has given them, and that the new Trinity Church, Logan, of the future will prove to be as zealous and loyal and consecrated a church as was the old Trinity Church, Southwark. The parish reports 162 communicants and values its property at $45,000. At the time of the last annual report it had an indebtedness of $12,700, and an endowment fund of $6,000.

ST. JAMES', BRISTOL UNTIL 1857

CHURCH OF ST. JAMES THE GREATER, BRISTOL

THE REV. JOHN ARCHIBOLD CARR,
Rector

The two hundredth anniversary of this parish occurred on St. James' Day, July 25, 1912. The parishes that can boast of more than two centuries of history are certainly few in number. Two centuries is a long time in the history of our country, and not only was the Church weak in those days, but the population also was small, incredibly small it seems, when we compare it with the present. In 1700 the population of Pennsylvania was about twenty thousand, most of whom lived in the limits of what is now Philadelphia. New York had about five thousand. There were but five parishes of the Church north of Maryland, one on the barren coast of Maine, built in 1606; "King's Chapel" in Boston; one in Rhode Island; Trinity, in New York, and Christ Church, Philadelphia.

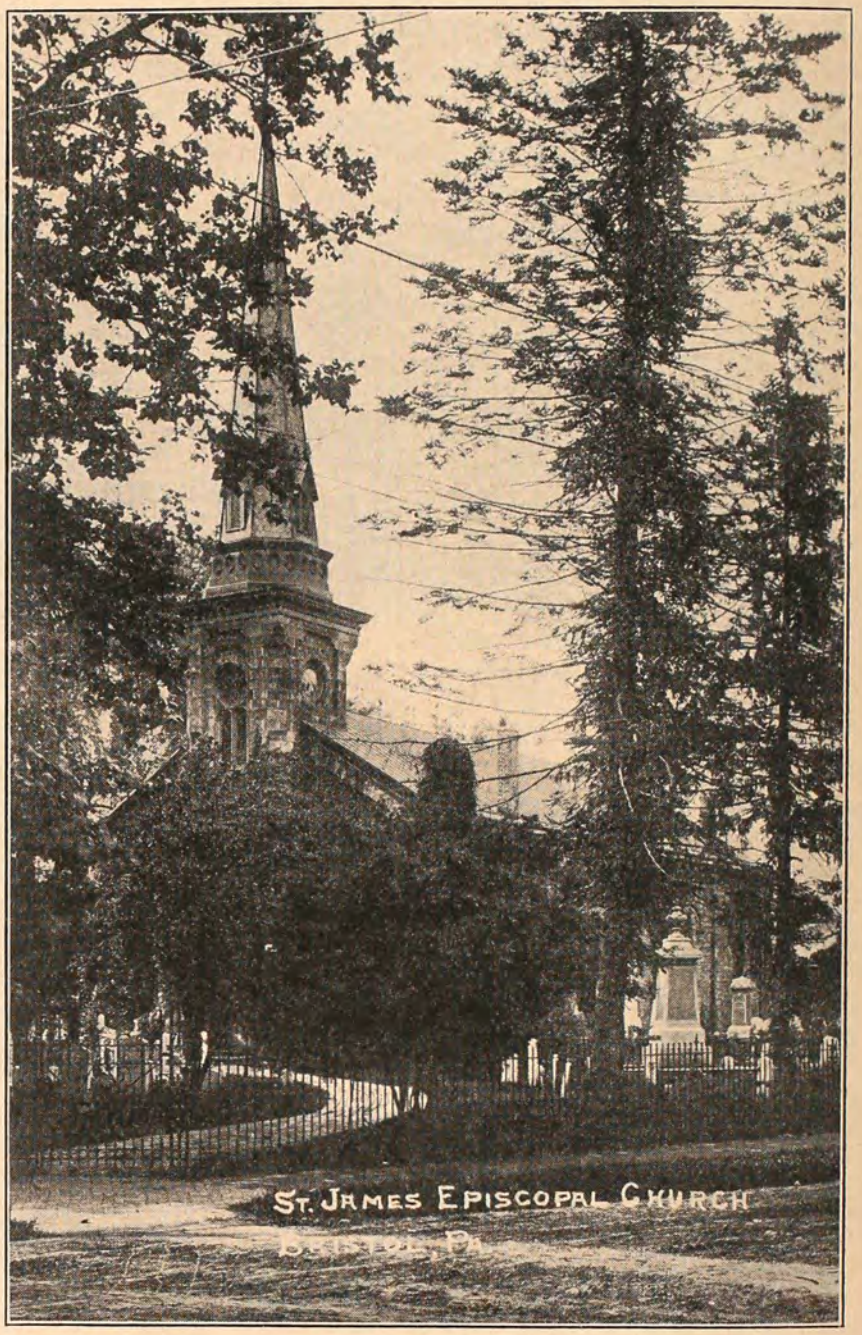
But in the next decade there was a great change, and five churches are reported as built or being built within thirty miles of Philadelphia. This was largely due to two causes, the remarkable trend of members of the Society of Friends, in and near Philadelphia, to the English Church, and the organization and work of the Society for the Propagation of the Gospel in Foreign Parts. The first missionary of that Society and of the English Church in this country was George Keith, who had been a Scotch Presbyterian, and then an active member of the Society of Friends, but had returned to England and received Ordination. Under his influence five or six hundred Friends were baptized in Philadelphia in the first five or six years, and considerable members elsewhere, and these doubtless became the nuclei for the organization of the Church in Bristol and in other scattered settlements.

The Rev. John Talbot was chaplain of the ship in which Keith had returned to this country, became interested in Keith's work, and was appointed his fellow-worker. In 1703 he laid the corner-stone of St. Mary's, Burlington, and was the rector of that parish for twenty years. During his temporary absence from 1705 to 1707 the Rev. Thorowgood Moore was in charge. He had gone across the river to "New Bristol," and held services there. When Talbot came back he says he was "unwilling that any of his good works should fall to the ground," and so he, too, crossed the water to serve the people of that town, who soon became willing to undertake to build a church, which was opened for service on St. James' Day, 1712, and on that account named after that Apostle.

From 1720 to 1735 St. James' was without a missionary, services being held very seldom by a clergyman from Burlington. But in the latter year the people were encouraged by the coming of the Rev. William Lindsay, who also, every third Sunday, went to "Tren-

town," which he describes as "ten long miles from Bristol," and in cold and wet the miles doubtless were long. He also describes his mission as extending one hundred miles along "the great river Delaware," which he had frequently to cross, and which in winter was often "very hazardous." He was succeeded in 1841 by the Rev. Colin Campbell, who was for twenty-six years rector of St. Mary's Burlington, and in charge of the Church at Bristol.

At the outbreak of the Revolutionary War the Church was looked upon as property of the enemy, and was used by American cavalry as a stable. Nevertheless, the parish was admitted to union with the Convention in 1785, although at that time it had no minister. In 1810 the Rev. John Andrews, the great grandfather of the rector emeritus of St. Paul's, Chestnut Hill, became rector of St. James, and was succeeded in 1813 by the Rev. Richard Drason Hall. Two years later preparations were made for enlarging the old Church, and this was accomplished in 1818 at a cost of fifteen hundred dollars. The next rector to spend any length of time in the parish was the Rev. William S. Perkins, who remained twenty-one years. We are not surprised to hear that the condition of the parish began to improve under him, and that ground was added to the churchyard, a Sunday School building erected and an organ placed in the Church. And largely, no doubt, on account of his good work, his successor, the Rev. Henry B. Bartow, was able to raise funds and complete the building of a new church in two years, from 1855 to 1857. The Rev. J. H. Drumm, M.D., D.D., was rector from 1863 to 1875, The Rev. William Leggett Kolb was rector from 1887 until 1892, when he was succeeded by the Rev. Wm. Bryce Morrow, Mus.Bach., who retired in 1900 owing to failing health. During his rectorate many changes were made in the interior arrangements of the church as well as in the character of the service. Choir stalls were erected and the choir brought down from the choir loft at the west end of the church,



St. James, Bristol

and vested. The Altar was rearranged, and supplied with Eucharistic lights. The music was brought to a high degree of perfection, and the large collection of fine music still in the library testifies to Mr. Morrow's excellent taste and ability as a promoter of musical harmony.

On April 15, 1902, the Rev. W. H. Bown assumed charge of the parish as rector, having been in charge for nine months previously. He resigned six years later. For several years following services were conducted at St. James' by Divinity School students and various clergymen who came from time to time. In May, 1912, the Rev. John A. Carr, at the suggestion of the Rev. W. C. Emhardt, who had undertaken the oversight of the parish some time previously, came to administer the Holy Communion each month. In November the Bishop designated Mr. Carr as Priest-in-charge, and in November of the following year the Vestry invited him to become rector of the parish. The parish reports 125 communicants, but has not placed any valuation on its property. Are we to assume that it has no value, or is invaluable?

CHURCH OF ST. LUKE, BUSTLETON, PHILADELPHIA

THE MEMORIAL CHURCH OF ST. LUKE THE BELOVED PHYSICIAN, BUSTLETON

THE REV. FREDERICK B. KEABLE, Rector

Services were first held at his point in the first quarter of the 18th century by the Rev. George Scheetz, rector of Trinity, Oxford, who did so much to found churches in all this region. These services were not continued, however, and had ceased for many years until they were resumed about 1834 by the Rev. F. W. Beasley, rector of All Saints', Lower Dublin, who was indefatigable in missionary activity. From then on services were maintained regularly by Dr. Beasley, assisted by neighboring clergy, the Rev. Messrs. Buchannan, Miller, Lundy and Samuel E. Smith. The building in which the congregation worshipped was the Old Academy. The lot on which the Church now stands was purchased in 1860. The Church was built as a memorial to Bernard Henry, M.D., and was presented to the parish by Mrs. Pauline Henry. It was consecrated in 1861. In November of that year the stone rectory was presented to the parish. The Church is built of blue stone, trimmed with brown stone and brick, and has an apsidal chancel. Mrs. Henry also built the Church of St. Michael and All Angels for colored people in West Philadelphia, and was the founder of the Germantown Dispensary and Hospital.

The stone Chapel and Sunday School room was built in 1869, St. Luke's Hall in 1897, and in 1913 about an acre of ground between the rectory and the hall was purchased, giving St. Luke's a frontage of 400 feet on Welsh Road. In 1899 a chapel was built at Somerton, and services were held there by Mr. John Lewis, who was afterwards ordained Deacon. Services at this chapel, which is now known as St. Andrew's-in-the-Fields, are under the charge of the Newtown Center Mission.

The Church contains several memorials. Not the least interesting are three small panels in windows, brought from foreign countries, one of which bears the date 1725, and another, representing the entombment of Christ, is from the Church of St. Louis, Aix-la-Chapelle, France, and is particularly valuable on account of its history. In 1911 a fine pipe organ was placed in the Church in commemoration of the completion of fifty years of the history of the parish. The rectors have been as follows: The Rev. Leighton Coleman, 1861-1863; The Rev. Edmund Roberts, 1864 to 1869; the Rev. James Barnard, 1869 to 1871; the Rev. Henry A. Parker, 1871 to 1873, and the Rev. Lucius N. Voight, 1873 to 1877. In the latter year the Rev. Samuel F. Hotchkin took charge. He was for thirty-two years rector, and for three years rector emeritus, entering into rest August 1, 1912. His body was laid in the beautiful churchyard, beneath the shadows of the Church he so long and faithfully served. The present rector took charge in 1909. The parish reports 95 communicants, values its property at $20,000, with incumbranches of $2,000, and has endowments for various purposes totaling $9,000.

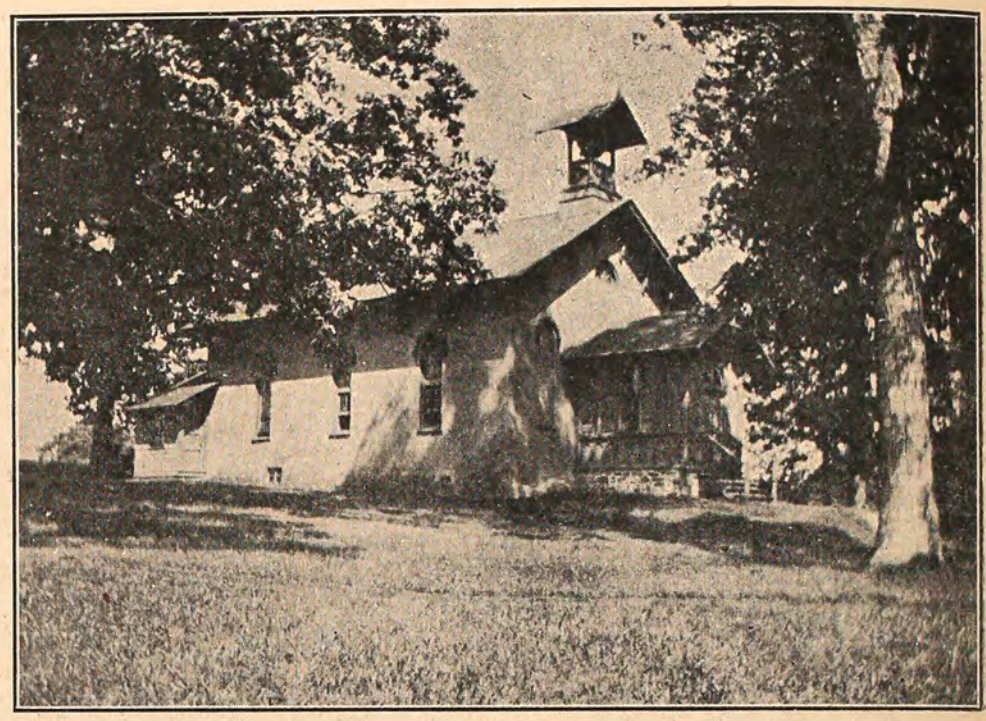
TRINITY CHURCH, BUCKINGHAM

THE REV. GEO. N. HOLCOMB,
Rector

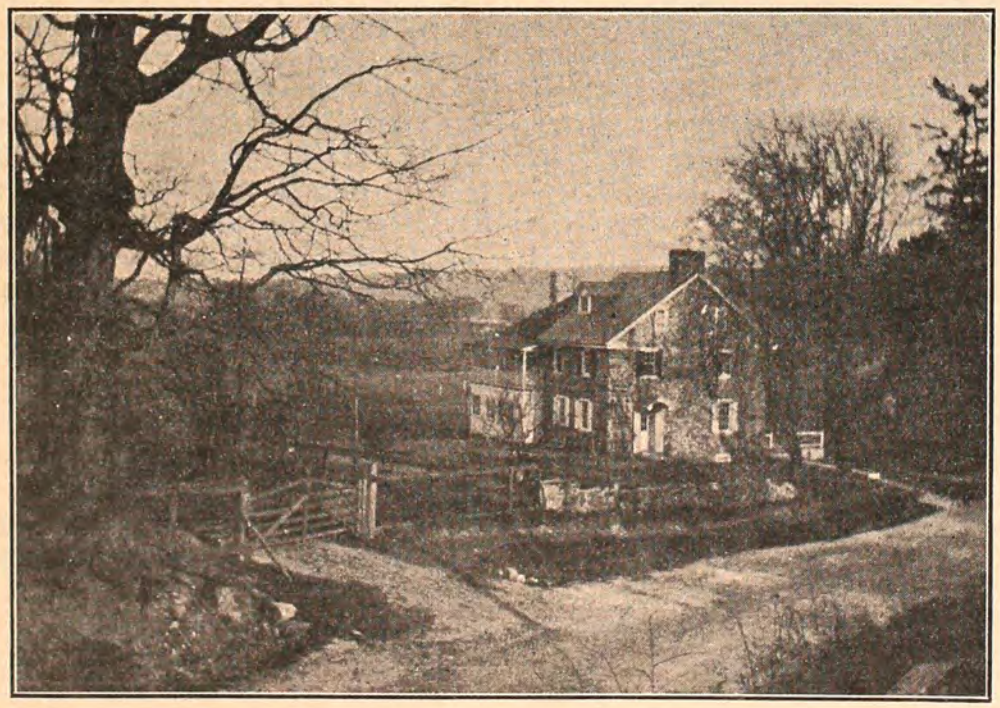
At the time of the founding of Trinity Church, and for many years thereafter, the village which is now called Buckingham was known as Centreville. The services of the Episcopal Church were first held here in the summer of 1837. The worshippers met in the woods upon the land afterward given to the parish as the site for the Church; and some of the oak trees beneath whose branches the services were conducted are still standing in the churchyard. When winter came on the services were held in a coach shop. In this shop a meeting of the congregation was held in 1839, and committees were appointed to solicit funds and to formulate plans for the building of a church October 3, 1839, the building was begun, and in July, 1840, the present church edifice was completed. The land was presented by Mr. Joseph Anderson. The building was of stone and the stone was given by Mr. Joel Worthington. The cost of the Church when completed was $1,300. The parish was incorporated in 1840.

It was the Rev. G. W. Ridgly who began the services in Centreville in 1837. He conducted services in the Church building before it was completed, and remained in charge until 1841, when he was succeeded by the Rev. Christian Wiltberger, who also took charge of Grace Church, Hulmeville. After he became rector the Church was consecrated by the Rt. Rev. H. U. Onderdonk, Bishop of Pennsylvania, October 31, 1841. The rector held services in Centreville every other Sunday. In 1850 Mr. Wiltberger was succeeded by Rev. C. George Hopkins. Mr. Hopkins was apparently not rector of the Parish, but acted as supply. In 1853 he resigned the rectorship of St. Paul's Church, Doylestown, and with it his connection with Trinity, Centreville. At a joint meeting of the vestries of these two parishes, held in Doylestown in 1854, the Rev. Rees C. Evans was elected to the rectorship of the two parishes. He was succeeded by the Rev. William R. Gries.

In October, 1861, the Rev. W. R. Gries, having accepted the chaplaincy of the Ringgold Regiment, resigned his rectorship. From 1862 to 1864 the Rev. John Tetlow was rector. Then the Church was supplied by the Rev. Dr. Calhoun, of Philadelphia. The next rector of the two parishes was the Rev. Byron McGann, who was rector for a period of four years. The Rev. H. Baldy was then elected to the joint rectorship. When his rectorship terminated in 1873, by mutual consent the two parishes separated. On Easter Sunday, 1874, the Rev. J. T. Carpenter became rector of Trinity Parish. In 1879 he was succeeded by the Rev. A. G. Baker, who resigned in the following year. In 1882 Mr. Carpenter again became rector and continued in office until November, 1884. From then until 1889 there was an interim during the greater part of which the rectors at Doylestown served also as rectors at Centreville, being elected thereto by the vestry of Trinity Parish. In 1889 the



TRINITY RECTORY, BUCKINGHAM



TRINITY CHURCH, BUCKINGHAM

Rev. J. T. Carpenter became Missionary in charge of Centreville, Center Hill, Plumsteadville and Quakertown. He was assisted in the work by students from the Divinity School in Philadelphia. Among them was the present Bishop of Cuba, Rt. Rev. Hiram R. Hulse.

The mission at Center Hill was begun by Rev. William R. Gries, when he was rector at Centreville.

In 1899 Mr. Thomas Johnson, who was a student at the Divinity School in Philadelphia, and Lay Leader, was placed in charge of Trinity, Buckingham, and the Chapel at Center Hill. He continued in charge until November 1, 1901. While he was in charge some alterations and repairs were made in the Church building at Buckingham. In 1901 the Rev. Geo. W. Lamb, M.D., took charge of Buckingham, Center Hill and Plumsteadville. During his incumbency new Communion vessels, altar ornaments and linen and some church furniture were presented to the Church. In 1904 Dr. Lamb resigned to become rector of St. Martin's Church, Radnor.

After the resignation of Dr. Lamb the parish was supplied by various Clergymen and Lay Readers. Mr. Wm. Alexander, Lay Reader, was in charge from July, 1906, until January, 1909. In November, 1910, the Rev. Thomas Bell became rector. During his rectorship the parish was reorganized, a new vestry being elected and new by-laws adopted. In 1911 the rectory was reconstructed and equipped with all modern conveniences and made one of the finest rural rectories in the Diocese. In December, 1915, Mr. Bell retired from the active ministry. May 1, 1915, the Rev. Geo. N. Holcomb became rector of the parish.

The rectory and five acres of land, with a fine stone barn, were presented to the parish from the estate of Joel Worthington, by William Stavely, in 1874. Others who have left bequests to the parish are the following:

William J. Biles, Miss Olivia Stavely, Miss Livinia Stavely, Mrs. Morrison. The parish reports 43 communicants, values its property at $7,300, and has an endowment of $15,131. There are not many parishes that have twice as much in endowment as in property.

ST. PAUL'S CHURCH, DOYLESTOWN

ST. PAUL'S CHURCH, DOYLESTOWN

THE REV. ROBERT BENEDICT,
Rector

The founding of a parish of the Church in Doylestown was due entirely to enterprise and unselfish devotion of the Rev. George P. Hopkins, of Germantown. There were then three houses of worship in Doylestown, but learning that there was a possible opening for a parish of the Church there, Mr. Hopkins came to the town in 1845 an entire stranger, but with a letter of introduction to the Hon. Thomas Ross, whose wife was probably the only Churchwoman there. For two years he held services in Beneficial Hall, Mr. Hopkins receiving no remuneration during this time, and making the trip to and from Doylestown by stage from Germantown. In 1846 Captain J. C. Taylor gave a lot for a church and the building was started, but not completed until 1848. The Church cost $5,000, just double the amount the vestry had estimated, which shows that architects were just as inaccurate in their estimates in those days as they are now!

The first organ in St. Paul's was the first musical instrument in any church in the town! In 1873 the belfry was added and a bell placed in it. In 1885 the chancel was enlarged and the organ moved into it. The rectory was purchased in 1865. Mr. Hopkins remained until 1853. Since his time and up to that of the present rector, who took charge in 1912, the parish has had fifteen rectors, so we forbear to chronicle their sojourns, which were naturally very brief, with the exception of the rectorships of the Rev. V. Hummel Berghaus, from 1875 to 1883, and of the Rev. Edward M. Jefferys, from 1894 to 1902. The parish reports 184 communicants and values its property at $12,000, not a very large amount to have accumulated in seventy years of parish life. But the real treasures of a parish are, of course, those laid up in Heaven.

ST. PAUL'S CHURCH, BRISTOL

THE REV. SEAVER M. HOLDEN,
Rector

On the First Sunday in Advent, 1885, a Sunday School was organized by a little band of teachers and others, former members of St. James' Parish, Bristol, which was the beginning of what is now St. Paul's Church. It grew, and met in public halls, and various societies for work were started. An attempt was made to organize a parish, but the necessary consent and approval was withheld by the Bishop of the Diocese, acting on the advice of the Standing Committee. In 1891 a lot was purchased, and the Church was built and opened for service in October, 1895.

Diocesan recognition being still refused, in spite of many attempts to obtain it, and in spite of the determination of the people having been shown by their having erected a church, the people were unable to secure ministerial and pastoral administration. This condition led to various offers of adoption from the Reformed Episcopal Church and others, but the people were at heart loyal to the Church of their fathers, and still persisted in this spirit, the services being conducted as far as might be, by devout laymen, no clergyman ministering in the building all these years.

But, as the saying is, "it is impossible to keep a good man down," and whatever opinion the Diocesan authorities may have continued to hold as to the wisdom or desirability of having two parishes in a community of the size of Bristol it was impossible indefinitely to refuse to recognize a "fait accompli," and so in 1900, after fourteen years of waiting, St. Paul's was placed upon the list of recognized missions of the Diocese. The Rev. Thomas J. Garland was appointed as missionary, and on May 13th administered the Holy Communion for the first time in St. Paul's. On June 24th he administered the Sacrament of Baptism to forty-two persons! One month later Bishop Whitaker administered Confirmation to forty-six persons. Mr. Garland resigned in 1903, after a faithful service of three years, during which he endeared himself to the people and community and won a deep veneration and love, which still follow him in his Episcopal Office as Bishop Suffragan of the Diocese.

The Rev. John Kennedy Moorhouse was appointed to take charge on July 1, 1903. He carried on the work with ability and success. In 1905 the mission became a parish, and was admitted to union with the Convention. The present choir room was added to the Church in 1907, and the parish house was built in 1909. The next year Mr. Moorhouse went to Calvary Church, Conshohocken, and the parish was vacant for over a year, services being regularly maintained, however, and the parish work kept up. The present rector took charge on December 1, 1911. The parish reports 291 communicants and values its property at $13,000, having an indebtedness of $4,000.

THE BROTHERHOOD CONVENTION, CLEVELAND, OCTOBER 4-8, 1916

The Bishops, Clergy and laymen of the Diocese of Ohio send through the Brotherhood to their fellow Churchmen throughout the United States and Canada this their cordial invitation to attend the Thirty-first Annual Convention of the Brotherhood of St. Andrew, to be held in Cleveland, October 4-8, week preceding the General Convention.

Never before in the history of the Brotherhood in Ohio has the interest of the men been keyed up to such a high pitch as now when they begin to plan the details for this great gathering of Churchmen. Chapters that have been dormant for years are doing active work and the whole Church is being permeated with the Brotherhood spirit.

The Convention Committees have all been appointed and the work is already well under way.

This preliminary notice of the Convention is to ask every Bishop, Clergyman and every Brotherhood man and every Delegate to the General Convention to begin now to lay plans to help the Ohio men to make this the most notable gathering of Churchmen ever held in the history of our Church.

The present world conditions offer a real challenge to the laymen of our Church which we can in part answer, and should answer by coming together in larger gatherings than ever before to plan and pray for the extension of "The Master's Kingdom."

The city of Cleveland (Sixth City) with its central location, its natural beauty, its churches, its hotels and above all with its well-known hospitality, is the ideal place for gathering our Churchmen from all parts of the country in larger numbers than in any city in the land.

The preparation of the program for the Convention is well under way and will measure up to the high standard of former conventions. Many of the notable speakers of previous conventions will be heard, and many that are new will be on the program this year.

Bishops Leonard and DuMoulin are entering with zest and enthusiasm into the plans and arrangements that are being made, giving freely of their time, and by their experience and sound judgment are rendering valuable aid to the Executive Committee.

Following their example the clergy of Cleveland and of the whole Diocese are bending their efforts to prepare their chapters and congregations to receive in the largest measure the help and inspiration of the Convention.

The National Council has sent its entire Field Staff to spend two months, February and March, in the Diocese, strengthening existing chapters and organizing groups of men in many parishes to work along Brotherhood lines. Shelby comes from the Pacific Coast, Finney from the South, and Spencer from the Chicago District, to take part in a systematic campaign which should result in a large number of new and well-trained chapters, and before another month comes around Brotherhood activities and interest will be roused to the highest enthusiasm.

The Convention Committee, 341 The Arcade, will furnish any information in reference to the Convention that may be desired.

On January 23rd, St. Paul's Church, Chester, Rev. F. M. Taitt, rector, celebrated the 213th anniversary of the first sermon preached in the first building occupied by the congregation.

The day was altogether delightful. The Choir furnished us with unusually sweet and beautiful music. "In Loud Exalted Strains" to the tune especially composed for our 200th anniversary by Mr. Lewis H. Redner, was sung as the processional hymn. The rector preached an historical sermon, and there was a very fair congregation.

In the evening, the Guilds of the parish marched in the Church and joined in a very hearty service. The principal address was by Edward H. Bonsall, Vice-President of the Land Title and Trust Company of Philadelphia and National President of the Brotherhood of St. Andrew. It was deeply spiritual and intensely interesting. It showed the many and great opportunities of witnessing for Christ that are given to everyone. The rector gave as the motto for the year the words of Savonarola, "One only knows that which he practices," and pointed out that if we want to know the Christian religion we must practice it.

THE BROTHERHOOD OF ST. ANDREW

The Noon-day Services

X DAILY NOON-DAY LENTEN SERVICES FOR BUSINESS PEOPLE 1916

THE GARRICK THEATRE, Chestnut and Juniper Sts.

AT 12.30 O'CLOCK—CLOSING AT 12.55 PRECISELY

Ash Wednesday, Mar. 8—**The Bishop of the Diocese**

Thurs.-Fri. Mar. 9-10—**Rt. Rev. Paul Matthews, D.D.**
Bishop of New Jersey

Saturday " 11—**Rev. John Mockridge, D.D.**
St. James's Church

Mon.-Sat. " 13-18—**Rev. Edwin C. Van Etten**
Christ Church, New York

Mon.-Fri. " 20-24—**Rev. George Craig Stewart, L.H.D.**
St. Luke's Church, Evanston, Ill.

Saturday " 25—**Rev. Edward H. Bonsall, Jr.**
Atonement, Morton

Mon.-Fri. " 27-31—**Rev. Z. B. T. Phillips, D.D.**
St. Peter's Church, St. Louis, Mo.

Saturday Apr. 1—**Rev. Phillips E. Osgood**
Chapel of the Mediator

Mon.-Fri. " 3-7—**Rt. Rev. C. E. Woodcock, D.D., LL.D.**
Bishop of Kentucky

Saturday " 8—**Rev. George Herbert Toop, D.D.**
Holy Apostles

Mon.-Fri. " 10-14—**Rev. William H. Van Allen, D.D.**
Church of the Advent, Boston, Mass.

Saturday " 15—**Rev. Alfred R. Berkeley**
Chapel of the Holy Communion

Mon.-Sat. " 17-22—**Rev. H. Percy Silver**
West Point, New York

The entire ground floor of the Theatre will be RESERVED FOR MEN

You are cordially invited to attend ALL of these Services and requested to BRING A FRIEND

X DAILY NOON-DAY LENTEN SERVICES FOR BUSINESS PEOPLE 1916

OLD ST. PAUL'S CHURCH, Third St., bel. Walnut

AT 12.30 O'CLOCK—CLOSING AT 12.55 PRECISELY
SEATS WILL BE ESPECIALLY RESERVED FOR MEN

Ash Wednesday, Mar. 8—**Rt. Rev. Ethelbert Talbot, D.D.**
Bishop of Bethlehem

Thursday Mar. 9—**Rt. Rev. James H. VanBuren, D.D.**
Formerly Bishop of Porto Rico

Fri.-Sat. " 10-11—**Rev. George G. Bartlett**
Dean of the Divinity School

Mon.-Sat. " 13-18—**Rev. Floyd W. Tomkins, D.D.**
Holy Trinity

Mon.-Sat. " 20-25—**Rev. Henry Charles Stone**

Mon.-Sat. Mar. 27, Apr. 1—**Rev. George Lynde Richardson**
St. Mary's

Mon.-Fri. Apr. 3-7—**Rev. Francis Marion Taitt**
St. Paul's, Chester

Saturday " 8—**Rev. John M. Groton**
Our Saviour, Jenkintown

Mon.-Sat. " 10-15—**Rev. Karl M. Block**
Grace Church, Haddonfield, N. J.

Monday " 17—**Rev. George Herbert Toop, D.D.**
Holy Apostles

Tuesday " 18—**Rev. Samuel B. Booth**
St. Luke's, Kensington

Wednesday " 19—**Rev. Llewellyn N. Caley**
St. Jude-Nativity

Thursday " 20—**Rev. Alfred R. Berkeley**
Chapel of the Holy Communion

Friday " 21—**Rt. Rev. James H. VanBuren, D.D.**
Formerly Bishop of Porto Rico

Saturday " 22—**Rev. H. Cresson McHenry**
City Mission

You are cordially invited to Attend ALL of these Services and requested to BRING A FRIEND

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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THE BISHOP SUFFRAGAN

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Episcopal Appointments for March and April

Friday, March 3
Evg. BRISTOL—*St. James' Church* ..... The Bishop

Sunday, March 5—Quinquagesima
A. M. PHILADELPHIA—*Epiphany Church, Sherwood,* The Bishop
Evg. PHILADELPHIA—*Church of the Mediator*.... The Bishop
A. M. PHILADELPHIA—*Church of the Resurrection* Bishop Van Buren
Evg. PHILADELPHIA—*Calvary Church, West,* Bishop Van Buren

Wednesday, March 8—Ash-Wednesday
Evg. JENKINTOWN—*Church of Our Saviour*.....The Bishop
Evg. PHILADELPHIA—*St. Monica Church, West,* Bishop Van Buren

Friday, March 10
Evg. PHILADELPHIA—*St. John Chrysostom Church,* Bishop Van Buren

Sunday, March 12—First Sunday in Lent
A. M. PHILADELPHIA—*St. Mary's Church, West* ..The Bishop
P. M. DREXEL HILL—
Evg. EDDYSTONE—*St. Luke's Church*.....The Bishop
A. M. PHILADELPHIA—*St. Barnabas' Church, West,* Bishop Van Buren
Evg. PHILADELPHIA—*Holy Innocents' Church, Tacony,* Bishop Van Buren

Wednesday, March 15
Evg. PHILADELPHIA—*Church of the Crucifixion*.. The Bishop
Evg. PHILADELPHIA—*St. Titus' Church, Elmwood,* Bishop Van Buren

Sunday, March 19—Second Sunday in Lent
A. M. PHILADELPHIA—*St. Andrew's Church, West*.The Bishop
Evg. PHILADELPHIA—*Church of the Holy Comforter, West,* The Bishop
A. M. PHILADELPHIA—*Church of the Atonement,* Bishop Van Buren
P. M. PHILADELPHIA—*Christ Church Chapel,* Bishop Van Buren
Evg. LANSDOWNE—*St. John's Church*.... Bishop Van Buren

Wednesday, March 22
Evg. DOYLESTOWN—*St. Paul's Church*.....The Bishop

Thursday, March 23
Evg. CHESTER—*St. Paul's Church*.....Bishop Van Buren

Friday, March 24
Evg. PHILADELPHIA—*Church of the Annunciation*.The Bishop
Evg. PHILADELPHIA—*Prince of Peace Church,* Bishop Van Buren

Sunday, March 26—Third Sunday in Lent
A. M. PHILADELPHIA—*St. James' Church, Kingsessing,* The Bishop
P. M. ESSINGTON—*St. John's Church* .....The Bishop
A. M. BALA—*St. Asaph's* .....Bishop Van Buren
Evg. PHILADELPHIA—*Church of the Covenant,* Bishop Van Buren

Wednesday, March 29
Evg. PHILADELPHIA—*Church of the Ascension* ...The Bishop
Evg. PHILADELPHIA—*Church of St. Simon the Cyrenian,* Bishop Van Buren

Friday, March 31
Evg. CHESTER—*St. Luke's Church*.....Bishop Van Buren

Sunday, April 4—Fourth Sunday in Lent
A. M. BRYN MAWR—*Church of the Redeemer*.....The Bishop
Evg. CYNWYD—*St. John's Church*.....The Bishop
A. M. ARDMORE—*St. Mary's Church*.....Bishop Van Buren
P. M. PARKESBURG—*Church of the Ascension* Bishop Van Buren

Wednesday, April 5
Evg. PHILADELPHIA—*St. Paul Memorial Church*.The Bishop

Friday, April 7
Evg. PHILADELPHIA—*Church of the Transfiguration* Bishop Van Buren

Sunday, April 9—Fifth Sunday in Lent
A. M. WEST CHESTER—*Holy Trinity Church*.....The Bishop
P. M. PHILADELPHIA—*St. Luke and Epiphany Church* The Bishop
Evg. PHILADELPHIA—*St. Andrew's Church*.....The Bishop
A. M. PHILADELPHIA—*St. Mark's Church, Frankford,* Bishop Van Buren
Evg. PHILADELPHIA—*Church of St. Jude and the Nativity,* Bishop Van Buren

Tuesday, April 11
CONVOCATION OF NORTH PHILADELPHIA

Wednesday, April 12
Evg. PHILADELPHIA—*All Saints' Church, Darby,* The Bishop
Evg. NORWOOD—*St. Stephen's Church*....Bishop Van Buren

Friday, April 14

Evg. COLLINGDALE—*Trinity Church*.....Bishop Van Buren

Sunday, April 16—Sunday next before Easter

A. M. PHILADELPHIA—*St. Peter's Church*.....The Bishop
P. M. MOORE—*St. James' Church*.....The Bishop
Evg. RIDLEY PARK—*Christ Church*.....The Bishop
A. M. PHILADELPHIA—*Church of the Saviour*, Bishop Van Buren
Evg. ROSEMONT—*Church of the Good Shepherd*, Bishop Van Buren

Monday, April 17—Monday before Easter

Evg. CLIFTON HEIGHTS—*St. Stephen's Church*, Bishop Van Buren

Tuesday, April 18—Tuesday before Easter

Evg. PHILADELPHIA—*St. Paul's Church, Overbrook*, The Bishop
Evg. MORTON—*Church of the Atonement*..Bishop Van Buren

CONVOCATION OF GERMANTOWN

Wednesday, April 19

Evg. PHILADELPHIA—*Holy Trinity Church*.....The Bishop
Evg. PHILADELPHIA—*Grace Church*.....Bishop Van Buren

Thursday, April 20

Evg. PHILADELPHIA—*Christ Church, Germantown*, The Bishop

Saturday, April 22—Easter Even

P. M. PHILADELPHIA—*St. Mark's Church*.....The Bishop

Sunday, April 23—Easter Day

A. M. PHILADELPHIA—*Christ Church*.....The Bishop

Monday, April 24—Monday in Easter Week

Evg. PHILADELPHIA—*St. Matthew's Church*, Bishop Van Buren

CONVOCATION OF SOUTH PHILADELPHIA

Sunday, April 30—First Sunday after Easter

A. M. PHILADELPHIA—*St. Stephen's Church* ....The Bishop
P. M. SWARTHMORE—*Trinity Church*.....The Bishop
A. M. RADNOR—*St. Martin's Church*.....Bishop Van Buren
P. M. DOWNINGTOWN—*St. James' Church*.Bishop Van Buren
Evg. PHŒNIXVILLE—*St. Peter's Church*...Bishop Van Buren

The Diocesan Bulletin ✠

Diocesan organizations and institutions which desire notices in the Bulletin for the ensuing month must furnish the same to the Editor at 2210 Sansom Street, not later than the 15th of the month.

In accordance with the provisions of Canon 31, Section XVIII, I hereby notify you that on February 4, 1916, I suspended the Reverend George Chalmers Richmond, Presbyter, from all exercise of the office and functions of the Sacred Ministry for the period of one calendar year from that date.

PHILIP M. RHINELANDER,
Bishop of Pennsylvania.

March 6. Monday

Lenten Mission Study Class at the Church House at 2.30 P. M. Subject: "The Church's Mission to the Nation." Leader, Mrs. H. A. Pilsbry. The class will meet for seven successive Mondays.

March 7. Tuesday

Stated meeting of the **Altar Guild of the City Mission** at the Church House at 3 P.M.

Brotherhood of St. Andrew. Round Table Conference for Northeast Section, at the home of Mr. David D. Lupton, 3009 Frankford Avenue.

March 9. Thursday

Brotherhood of St. Andrew. Round Table Conference for North Philadelphia Section, at home of Mr. A. W. Brauminger, 1702 N. Bouvier Street, Philadelphia.

Brotherhood of St. Andrew. Round Table Conference for West Philadelphia Section, at home of Rev. A. E. Clay, 19 N. 56th Street, West Philadelphia.

March 13. Monday

The regular monthly meeting of the **Domestic Committee of the Woman's Auxiliary** will be held at the Church House at 10 A. M. Speaker: Fr. McVeigh Harrison, O.H.C.

The Executive Committee of the Philadelphia Divinity School will meet at the Church House at 4.30 P. M.

Daughters of the King. Meeting at the Church of the Redemption at 8 P. M. Speaker, Mrs. John Loman.

March 14. Tuesday

Brotherhood of St. Andrew. Round Table Conference for South Philadelphia, at home of Dr. John Wilkinson, 2032 Bainbridge Street, Philadelphia.

Brotherhood of St. Andrew. Round Table Conference for Germantown Section, at home of Mr. B. A. Mitchell, 4114 Pechin Street, Roxboro, Philadelphia.

Brotherhood of St. Andrew. Junior Directors' Meeting at St. Stephen's Parish House, 10th Street below Chestnut, Philadelphia.

March 20. Monday

Meeting of the **Foreign Committee of the Woman's Auxiliary** at the Church House at 10 A. M. The Rev. George Lynde Richardson, of St. Mary's Church, West Philadelphia, will address the meeting on the spiritual side of missions.

Informal Conference for the **Bishop's Bricks Fund** will be held at the Church House at 3.30 P. M. All who are interested in this Diocesan Work are invited to attend.

Club Night of the Church Club. Church House at 8.15 P. M. Topic: "What is Hindering the Greater Advance of Our Church—Is it the Attitude of our Laymen?" To be opened by the Rev. Louis C. Washburn, D.D., and Franklin Spencer Edmonds, Esq.

March 22. Wednesday

Girls' Friendly Society. A Quiet Hour for associates and older members will be held in the Church of St. Simeon at 8 P. M., to be conducted by the Rev. Gilbert E. Pember.

March 23. Thursday

Monthly Conference of the **Librarians of the Church Periodical Club** at St. James's Guild House, 2210 Sansom Street, at 11 A. M.

An open session of the **Mission Study Class.** Subject: "The Church's Mission to the Italians in Philadelphia." Church House, at 3 P. M.

Daughters of the King.—Meeting at the Church of St. Mathias at 8 P. M. Speaker, the Rev. J. Alexander O'Meara, D.D.

March 27. Monday

The regular monthly meeting of the **Indian's Hope Association** will be held in the Church House at 11 A. M.

March 29. Wednesday

The regular monthly meeting of the **Diocesan Committee of the Woman's Auxiliary** will be held in the Church House at 10 A. M.

April 6. Thursday

Daughters of the King. Meeting at the Prince of Peace Chapel at 8 P. M. Speaker, the Rev. Joseph Paul Morris.

"THE FAILURE OF THE CHURCH."

By Miss M. E. Clarkson

Over a year ago there appeared in the "Atlantic" an article with the above title. It was written by an English minister who had left the Congregationalist Church for the sake of greater freedom and usefulness in independent preaching. As might be expected, therefore, want of liberty is one of his chief grounds of complaint. This sense of revolt expresses itself in various ways, and perhaps the author's own personal dissatisfaction with the Church leaves a sharper impression than any of his definite charges against it, serious though these are. His criticism, however, is not directed at the particular branch of the Church he has left nor to anything local or particular. At times he seems to have in mind the Church in general, at times it is Christianity itself in its great historic manifestation; though he would distinguish that from the teaching of Christ. His charges are not always carefully discriminated and there is a tendency to identify formalism with all regard for symbolism and adherence to creed with rigidity of mind. As in all these respects he is expressing not merely his own ideas but those of a considerable group, it might be well to examine certain positions taken in the article.

We have the assumptions: first, that the Church in its organized form is a mistake, that our Lord never intended to found such an institution, and that His disciples in starting it misunderstood His intention; second, that the modern Church is decadent; and third, the notion already touched on that Christianity should lead to something higher than a "Beyond."

In regard to the first point, various analogies are brought forward from the physical world, exemplifying how the inner essential life of things is of a more delicate and mobile quality than the outer wrappings. Quite true, the body is not the spirit; but does it follow that the spirit either of a person or of a movement can subsist without the body? The impatience with organization provokes the question as to what would have occurred, supposing our Lord never had founded a church, but had left His teaching to be given out to the world somewhat as the teaching of Socrates was? Probably, in that case there would have been a few Christians scattered along down the centuries, just as there have always been a few Platonists; and among our existing anthologies, we should have several of the sayings of Christ and of His disciples. We can imagine the man of to-day as he read them musing to himself, "How was it that a man with such ideas about life and such a power of attracting others to Himself did not lay a charge on His followers to spread His teaching throughout the world? What a loss to mankind from His failure to do so."

Spontaneity, open-mindedness, mobility, must in some degree be sacrificed if men are to act in combination for any end whatever; but is it wisdom for fear of that sacrifice to abandon all attempt at united action? In that case these desirable qualities would still be equally lost, for without social life there could be no medium for their existence.

It is singular that along with the modern tendency to organize business, amusements, government, philanthropy and education—in short, all secular interests,—there is a growing dislike for organization in religion. The last, it is assumed, should be an influence, an atmosphere, a vague intimation not dependent on tangible bonds. Now, to stand at the gate of a vineyard, as the mood takes you, and offer clusters of purple fruit to those who chance that way is a benignant and gracious act; but viewed as a method of providing the world with its needed supply of grapes and wine, it comes a little short. Yet it is after this casual fashion that men of our author's type of mind would have had Christianity transmitted to the world.

The question, however, as to which method might be preferable, is secondary to the question which method was actually pursued by our Lord. Now how does the case stand? We have among us constantly spreading into new regions, the most extensive and the most cohesive society the world has ever known; we have its history (with the exception of a few gaps) from the beginning; we have in its earliest record, The Book of Acts, every evidence that its members looked on themselves as appointed by their Lord to the task of gathering men into a great society of which He was the head; we have in three Gospels the express statement that Christ did so commission them; finally we have it as a matter of common experience that a man who cares enough about his work to die for it, wants to provide a sure way of carrying it on after his death. Yet, because in the authentic part of that Gospel which scholarship looks on as the earliest, there is no mention of this commission, it is forthwith assumed that the commission was never given. Now would reasoning of this sort be accepted in any other department of knowledge? If it is argued that the commission was not to found a church but to teach, the question instantly arises how could they teach without founding a church? Can we start so much as a village school without some kind of organization?

Further, if the idea of the Church did not come from Christ, how is it that His disciples were so rooted in it? If they had all misunderstood His intention, how was it that they had all misunderstood it in the same way? Time out of mind, history has shown us a single leader able to impose his ideas on a section of society; but when has it shown us the followers of such a leader uniting after His death to win the world not to a plan of His devising, but to one entirely opposed to His spirit? Is there any good reason—any evidence, for assuming that what never happened before or since, occurred in the case of our Lord's disciples? Are we to make difficulties about believing in miracles and then honor drafts like this on our credulity with respect to strained views of human nature?

Coming now to the second charge that the Church is decadent, as shown by her tendency to formalism and worldliness, one would like to ask why these offences which have unhappily been a stain upon the Church in all ages, should be taken as such a striking proof of her imminent collapse to-day. To what period of history can we turn when her enemies and, still more, her friends, have not had to rebuke her for these very faults? It was not a hostile critic, but an Apostle who wrote to the Church of Sardis, "I know thy works, that thou hast a name that thou livest, and art dead * * * * * for I have not found thy works perfect before God." This certainly is formalism; but are we

to conclude from it that the primitive church was decadent?

Pass on to the thirteenth century. Who has been harder than Dante upon ecclesiastical ambition and selfishness? Who keener to note insincerity in the officers of religion? What evidences of corruption can be gathered from the pages of the Divina Comedia, so that one who had no independent knowledge of the Church might feel that he was reading of an institution destined quickly to perish? Yet Dante lived in the golden period of mediaevalism in the century which, more than any other, seemed resolved to give a Christian color to its civilization, and Dante's own faith, we know, was unswerving.

Circumstances and ideas have changed much since then, and the stress has shifted many times from one alarming tendency to another; but there is always something in "The State of the Church" for disquiet, always something for newly awakening hope, and the Church continues to grow.

The important question at any particular time is: just what are the especial signs of life in the Church? Various answers, all true, might be given; but a single one stands out, partly owing to its definiteness and partly because it was a marked characteristic of the Apostolic Church. There is much discussion as to the comparative goodness of people inside of the Church and outside of it, and even in certain quarters as to the value of Christian ideals; but that the Church is spreading in Africa, India, China, Japan and other places is a simple matter of maps and geography like the extensions of railroads. Further, owing to the different conditions now prevailing, Christianity is being taught to the new converts with a system and thoroughness never before possible. To compare our missionary leaders with St. Paul would be mere foolishness; but St. Paul and all the Apostles worked practically without books, without pictures, without schools or church buildings. They had few helpers, they could not stay long in one place, and they had to leave the supervision of the newly founded churches to newly made disciples. Under these circumstances they could not give their converts as much training in Christian principles as the resident missionary of merely average ability can now provide. It seems hardly too much to say that where the Church is being planted to-day foundations are prepared more thoroughly than at any previous time.

More than that, our missionary enterprise is testing Christianity in a way it could not be tested when preached to the Mediterranean world of the first century. The countries of that world, in spite of differences of race and history and religion, formed a comparatively homogeneous society, under one government, with one ideal of culture, and having in common two languages. Wherever St. Paul went he found men who, if not of Greek or Roman blood, were dominated by Greek or Roman ideas. Except in Galatia, he never came in contact with any primitive or semi-primitive people. While Christianity at the present is being taught, on the one hand, to the various primitive races of Africa and the Pacific Islands, and on the other hand to nations of a high but alien culture, such as the Japanese and Hindoos, and is thus proving as never before its power to fill the universal needs of humanity. And this task is being accomplished abroad just when the most rapidly changing social, industrial and intellectual conditions the world has ever seen are putting a tremendous pressure upon it at home. If all this, however, seems an insignificant achievement, let us turn back to the first century, and ask what man of that epoch would have conceived of the plan of a universal society cutting across all boundaries of race, climate, language, nationality and tradition; bound together only by a common hope of faith; with the object of lifting its members to a life not merely of righteousness but of inward holiness of mind. Yet it is just this idea, which to Augustus or Cicero, or even to Marcus Aurelius, would have seemed not only impracticable, but too absurd even for academic discussion, which has been realized—in the Christian Church. Perhaps the man of the first century—could he return to earth—might be more surprised at what has been accomplished than by the breadth of gulf still yawning between theory and performance.

The final charge is that the Church looks upon Christianity as final instead of as the vestibule to something higher, "Out of Semitism, Hebraism, out of Hebraism, Judaism; out of Judaism, Christianity." Why, then, should Christianity be a closed religion? Why should it not, likewise, lead to a "beyond?" It is not the modern Church, however, which is mainly responsible for the conception of Christianity as final. That is as flatly assumed in the epistles of St. Paul and St. John as in any present-day treatise. No intimation is given as to the nature of this "Beyond of Christianity," so that one is rather puzzled as to the meaning. By the very nature of the conception of God as infinite, Christianity can never be a closed religion. But equally from the conception of God as the end of our thinking the doctrine of the Incarnation must—if it is true—be final. One may refuse to accept it; but to object that it precludes a beyond is as if one were to complain that the definition of space as infinite left the mind "cribbed, cabined and confined," because allowing for no room outside of space. To regard the Incarnation as a provisional doctrine is immediately to undercut its significance. The mind cannot rest in anything short of the ultimate; and, if religious conceptions do not extend to the farthest outposts of the mind they cannot keep the intermediate territory. This comes, not from the determination of the Church to control thought, but from the nature of thought itself, and from the hard necessity which will not suffer us to hold mutually exclusive convictions.

At sight of a ship in full sail on the water, or a bird high in the air, how easy it seems to us for either one of them to move anywhere, or everywhere, or all ways at once; and yet two different courses are as impossible to take simultaneously through the thin medium of the air as if it were a granite rock. So, after all outward shackles are removed, thought is still under the compulsion of its own laws. And it is just this compulsion of thought acting on the impression received from the life of Christ which gave us the Creed.

Terminal expansion alone, however, would not be enough. There must be lateral also. The Church in the past, it is complained, excluded paganism and now seeks to drive Buddhism and Mahommedanism off the field, instead of forming a synthesis with them.

"And why," the reader asks, "the uncharitable exclusion of Vedantism, Taoism and Shintoism from the synthesis?" Trying to picture such a union of forces

one can only fall back on Ovid's lines at the beginning of the Metamorphoses—

Sic erat instabilis tellus, innabilis unda
Lucis agens aer: nulli sua forma manebat.
Obstabatque aliis aliud, quia corpore in uno
Frigida pugnabant calidis, humentia siccis
Mollia cum duris, sine pondere habentia pondus.

Is it by abandoing herself to such vague incoherency that the Church is to conquer the world? And if it could so conquer, how would the victory avail the world? Before we disturb ourselves too much about prophecies of failure we had better examine our critic's own standards of success.

The Reading Circles for the Clergy met on Monday, February 4th, at Bishop Rhinelander's house. The subject reviewed and discussed was Duchesne's treatment of the Rite of Confirmation in his "Origin of Christian Worship." The Rev. R. G. Osborn, D.D., led in the discussion. The next meeting will be in the Church House on Monday, May 15, at 2.30 P. M. The appointed subject for reading and subsequent discussion is "Ordination in the Early Church," Chapter 10 of Duchesne's "Origin of Christian Worship," and portions of Bishop Gore's "Church and the Ministry."

The congregations on Sunday afternoons in St. Luke and the Epiphany averaging about 1,000 contain a large proportion of visitors, many of whom are from the neighboring parishes. To foster the neighborhood idea and to promote further fellowship and co-operation, Dr. Steele has arranged for a course of special sermons on the Sunday afternoons in Lent to be preached for the most part by the rectors of the adjacent parishes in the following order: March 12th, Dr. Grammer; March 19th, Dr. Washburne; March 26th, Dr. Jefferys; April 2nd, Dr. Mockridge; April 9th (Confirmation), Bishop Rhinelander; April 16th (Palm Sunday), Dr. Steele.

CHURCH MUSIC DEPARTMENT

S. WESLEY SEARS, Editor

The Thirty-fifth Public Service of the American Guild of Organists in Philadelphia was sung by the Cantaves Chorus, Miss May Porter, director, on Tuesday evening, February 1st, in the Church of the Atonement, Forty-seventh street and Kingsessing avenue. The church was so crowded that many people were compelled to stand.

This service was of especial interest because of being sung by sopranos and altos only, thus showing what may be done musically without the aid of tenors and bassos. The Cantaves surpassed themselves, singing exquisitely the various numbers of the program, the beauty of tone and fineness in shading and expression making their musical offering a real treat, and great praise is due to Miss Porter for the thoroughness of their training and the excellent result achieved.

The anthems included "The Lord is my Shepherd," Schubert; Magnificat and Nunc Dimittis in E flat, West; "The Almighty," Schubert; "He in Tears that Soweth," Hiller; "Ave Maria," Brahms; and an alto solo, "Triumphant Zion," by Clarence K. Bawden, splendidly sung by Miss Elizabeth Bonner, skillfully accompanied by the composer. There was also a harp solo, well played by Mrs. Dorothy Johnstone Baseler, and an organ postlude by Mr. F. H. Bendig, Jr., organist and choirmaster of the Church of the Atonement.

Beautifully rendered as this service was from a musical standpoint, we cannot help but wonder whether those responsible for it had ever read or heard of the Bishop's admirable address to the clergy on the Feast of St. Simon and St. Jude, in which he said: "Services should be either sung or said. A mixture is not really edifying, nor according to reverent and proper use: *e. g.*, Amens should not be sung when the prayers preceding them are said, nor should the responses be sung when the versicles are said."

At the Guild service on February 1st the prayers were said and the amens sung; and the versicles were said and the responses sung. Just why they should have used the Festal setting is a little difficult to understand, for they knew beforehand that there would be no tenors to carry the Plainsong melody to which the other parts are intended to be merely an accompaniment. The soprano part, pretty though it is, was never designed to be used as the principal melody, but it and all the other parts were to be subdued so that the Plainsong might always be distinctly heard.

Instead of the Psalms for the day being sung, the use of "The Lord is my Shepherd" in anthem form without Gloria Patri, was evidently authorized as a selection, thus dispensing entirely with the Rubric, which directs that "at the end of the whole portion or selection of Psalms or the day shall be sung or said the Gloria Patri, or else the Gloria in Excelsis."

After the Collects and Grace an incidental harp solo, followed by an anthem, preceded the sermon. The "Benediction Anthem (kneeling)" was Brahms' "Ave Maria," printed in the program in Latin and sung in English. Can any good reason be given for such a mix-up? Why would it not have been possible to have had the words which were sung appear on the program?

The published aim of the Pennsylvania Chapter of the American Guild of Organists is "to present the highest form of worship music." Does "the highest form of worship music" mean that only the best sacred music will be used and that it will be arranged as each individual organist may see fit? Or is it to be interpreted more broadly and more properly (at least in the Episcopal Church)

to mean that the service is to be considered as a whole, the selection and arrangement of the music, the singing of the service, and the use of the organ to conform to some accepted high standard such as rules in the English cathedrals, college chapels, and more important parish churches?

As a matter of fact, when their services are given in Episcopal churches, the Guild should always present what might be called "model services" in order to aid our Bishop in his effort to standardize and render more or less uniform the musical usages in this Diocese. The use of our Liturgy merely as a framework upon which to hang musical selections at random "is not really edifying, nor according to reverent and proper use," to quote again from Bishop Rhinelander's anniversary address.

On the evening of December 27th the rector and vestry of St. Luke's Church, Germantown, gave a well-attended reception in honor of Mr. Geo. Alex. A. West, who, on that day, completed his twenty-fifth year as organist and choirmaster of St. Luke's. Short speeches suitable to the occasion were made by the Rev. Samuel Upjohn, rector of St. Luke's; Mr. Walter Henry Hall, Professor of Music at Columbia University; Mr. Henry H. Bonnell, who wrote the libretto for Mr. West's Lenten Cantata, "Via Crucis"; Mr. Percy Chase Miller, of the American Guild of Organists, and Mr. Reed Morgan, Chairman of St. Luke's Music Committee, whose pleasant duty it was to present Mr. West with a purse of gold. Mr. Morgan's little speech of presentation was an admirable appreciation of the man, and we print it here in order that the many friends of Mr. West who were not present to hear it may know how greatly he is beloved at St. Luke's, and that younger organists may learn from it the fact that through the conscientious performance of daily musical duties they may unknowingly be setting an example and exerting an influence the value of which cannot be estimated. Mr. Morgan's words follow:

Mr. West:

"Our rector has asked me to make a few remarks on this occasion of the twenty-fifth anniversary of your connection with St. Luke's, but words from my lips will not and cannot express the full appreciation of the congregation for the wonderful work which you have done in this long period of service. Twenty-five years is quite a large portion of the life allotted to man, and that length of time spent in one parish is in itself an event of more than ordinary importance.

"The standard of music as set at St. Luke's has always been a very high one, but you have raised it to a position never before attained in the parish, and I think I may safely say that it has never been exceeded in any other parish. Not only have we at St. Luke's been educated to this high standard of church music, but the Diocese as a whole has been benefited.

"We are also indebted to you for many lessons in faithfulness to duty which your record of twenty-five years will show, and in one particular you stand out as an excellent example for all Christians to follow, especially in their religious duties—I refer to punctuality, as I do not recall a single instance in which the congregation has been called upon to wait one minute for the organ to give forth its familiar tones. Punctuality is a virtue lacking in many Christians of to-day, as is evidenced by the annoyance which those who are on time are called upon to bear from late comers at almost every service.

"Your many friends wish me to present you with this little purse of gold as a token of the affection and high esteem we all have for you; and I trust that when another twenty-five years have passed we shall still see you in your accustomed place on the organ bench."

Mr. West responded with a few words of thanks, and then gave a very interesting talk on the subject of Church Music, after which refreshments were served, thus ending a most pleasant evening.

On Tuesday evening, February 10th, a special service of music was given in St. James' Church, Twenty-second and Walnut streets, when the choir sang T. Tertius Noble's "The Soul Triumphant" and "Gloria Domini," accompanied by organ and an orchestra made up of thirty-seven players from the Philadelphia Orchestra, Mr. Noble conducting.

The service opened with an orchestral prelude followed by the entrance of the choir. After prayers "The Soul Triumphant," a stirring anthem was sung being the first presentation of this work with orchestral accompaniment. Then followed the offertory, the orchestra playing the first movement of Schubert's beautiful "Unfinished Symphony." The rector, the Rev. Dr. Mockridge, delivered a short address, explanatory of the cantata that was to follow, placing before the congregation the splendor and solemnity of the scene of the dedication of Solomon's Temple which is the theme of "Gloria Domini." This cantata, a complex and difficult work, but devotional in tone throughout, was given for the first time in Philadelphia with full orchestral accompaniment. Choir and orchestra alike carefully followed Mr. Noble's baton, giving a satisfactory rendition of a work that combines the most modern musical treatment with the best traditions of the church cantata.

After a few prayers and the blessing the choir and the clergy proceeded from the Church while Mr. Sears, organist and choirmaster of St. James', played Widor's majestic "Marche Pontificale."

Every effort was made to avoid having any of the air of the "sacred concert" about this service and to make of it a genuine act of worship in which music played the most important part. Unless oratorios and cantatas dealing with Biblical subjects convey a real spiritual message they should not exist. If they do have such a message for the people it naturally follows that the proper place for their performance is in a place devoted to the worship of God, where the congregation may assemble quietly and meditate until time for the service to start, which will surely make them more receptive to the meaning of both words and music than listening to the same thing in a large concert hall where attention is distracted by people entering more or less noisily in their elaborate evening dress, where it is but natural and human that there should be considerable light conversation about Mrs. So and So's gorgeous gown, Miss So and So's wonderful jewels, Mr. So and So's well-tailored figure, etc. Under such circumstances it is scarcely to be wondered at that people should completely lose sight of the underlying principle of the whole thing and applaud vigorously ater an unusually sympathetic singing of "He was despised and rejected of men," and even demand an

encore of "All we like sheep have gone astray."

Yes, Bible stories to music can be best told in church, and it is for this reason that the authorities of St. James' planned the service of February 10th. The performance of "Gloria Domini" was designed to show the glory of God's "dwelling place" and the beauty of His worship. If it did not make at least one hearer feel that the Church is "none other than the House of God and the very gate of Heaven" it failed in its purpose; if it touched the heart of even one member of the large congregation it was not given in vain.

"The Triumph of the Cross," a new Lenten cantata by Harry Alexander Matthews, will be sung by the choir of St. Clement's Church, Twentieth and Cherry streets, on Tuesday evening, March 28th at 8 o'clock. Mr. Henry S. Fry to whom the cantata is dedicated, will conduct the music, the accompaniments being played on the organ by the composer. This will be a service somewhat similar to that recently given at St. James', in which no prayer book office is to be used, but music will be allowed to tell the beautiful "Story of the Cross." That it will be a really devotional and helpful service one may feel assured, as St. Clement's stands for all that is highest and best in the Church's worship.

Especial interest attaches to this occasion, as it will be the first performance of Mr. Matthews' cantata, which is an exceedingly fine piece of writing, and, in our opinion, one of the very finest Lenten cantatas to be had. Churches looking for something new to sing during the Lenten season will do well to give their people an opportunity of hearing this work.

Dear Sir:

"I have read with great interest the letter of 'Presbyter Americanus,' in which, after ably discussing various points, he rightly condemns the clipping of the processional hymn. It is a senseless and sacrilegious thing to use some noble hymn merely to accompany the choir to the chancel and then end the singing without regard to the thought contained in the hymn.

"For instance, in Hymn 489 we sing how pleasant are God's courts above and below, the thought of going from strength to strength, etc. Then, in the last verse, the choir having reached the chancel sings the prayer that it may 'be ours this prize to win,' namely, a place in heaven at last. How wrong it would be to omit any verse of this hymn.

"I wonder what hymnals 'Presbyter Americanus' has been reading that he should condemn our good collection of hymns as 'quite the worst in the English language.'

"Upon the subject of the processional I regret the position of him and some others of like mind, from which I strongly dissent. He asks why it is considered necessary to enter or leave the church singing. It is not necessary, but for that matter neither is it necessary that we should have pipe organs or picture windows in our churches. This practice, which is almost universal amongst us, has become dear to almost every one; and even if the opening and closing marching hymn were merely a pretty custom I fail to see why it should be distasteful to any tolerant or reasonable person.

"There is much 'rhyme and reason' in it, however, as we are instructed in Psalm 100 to 'Come before His presence with a song,' and to go our way 'into His gates with thanksgiving and into His courts with praise.' 'Presbyter Americanus' well knows that the opening processional does not save late comers from embarrassment, but, on the contrary, it can be made a distinct help to worship and devotion if suitable hymns are selected and the whole thing treated with judgment and good taste.

"I hope the day may never come when more than a few of our churches will have thrown aside this helpful and inspiring part of the service.

"Yours very truly,

"HERBERT M. BUTCHER,

"Organist and Choirmaster,

"St. Stephen's Church, Wis."

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

*** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

The Bishop of Bethlehem will preach in All Hallows Church, Wyncote, on the evening of Ash Wednesday.

About fifty young people connected with St. Stephen's, Bridesburg, enjoyed a social evening together on January 21st. The affair, which took the form of a "Cobweb Party," was arranged by the associates of the G. F. S. and was most enjoyable. The Chancel Guild of St. Stephen's have just completed the making of new choir vestments, the purchase price for the material having been donated by the vestry.

On the afternoon of the Purification, Bishop Van Buren, in the presence of a numerous company of interested workers blessed the newly acquired property of the St. Michael and All Angels Home for Colored Cripples. The Rev. Eliot White and the Rev. J. Da C. Harewood, associated in the work, assisted the Bishop.

By resolution of his vestry several of the sermons preached recently in St. Stephen's Church by the rector, Rev. Dr. Grammer, are printed in pamphlet form for general distribution.

Rev. Stuart L. Tyson, M.A., is to be the special preacher under the auspices of its chapter of the Brotherhood of St. Andrew on the evening of the first Sunday in March (the 5th) in the Church of St. Jude and the Nativity, Eleventh and Mt. Vernon streets.

About forty of the Alumni and former students of the General Theological Seminary attended the supper and re-

union in the Church House Tuesday evening, February 8th. The Dioceses of Pennsylvania, Delaware, Bethlehem and New Jersey were represented. It was voted to make it an annual affair as it was found that there are almost 100 of the Alumni within easy reach of Philadelphia. The Rev. Benj. S. Sanderson acted as toastmaster and addresses were made by Dean Bartlett, the Rev. John H. Chapman, Dean Robbins of the G. T. S., and others.

Mrs. William Garrett of Philadelphia has generously given the sum of one thousand dollars towards the endowment fund of St. Paul's Church, West Whiteland, Rev. Jules Prevost, M.D., rector.

On the evening of February 3rd about 400 persons gathered in the Parish House of St. Barnabas' Church, Kensington, Third and Dauphin Streets, to participate in a "Neighborhood Meeting" at the call of the Rev. Henri M. G. Huff, Minister-in-charge. Inspiring appeals were made by Bishop Rhinelander, the Rev. Henry C. Stone and Mr. Huff. Plans were made for the strengthening of the work and the enlargement of activities in anticipation of the call of a rector in the immediate future.

The Rev. Edmund C. Richards, sometime a priest of the Roman Catholic Church in the diocese of Columbus (Ohio) was formally received into our ministry by Bishop Rhinelander on the feast of the Purification. Mr. Richards has been given clerical work in New York City.

On the Fifth Sunday after the Epiphany the Bishop of this Diocese preached in the Chapel of St. Paul's School, Concord, N. H., of which he is an alumnus. At the same service he admitted to Priest's Orders the Rev. Percy L. Urban, at present a master in the school. Mr. Urban is the son of Rev. Abram L. Urban, sometime rector of Holy Trinity, Lansdale, and is canonically connected with Pennsylvania.

A special committee of the younger laymen of this Diocese are actively engaged in canvassing for funds to assist towards the needed completion of St. Andrew's Church at State College, where our Chaplain, the Rev. E. M. Frear is doing most excellent work.

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THE CHURCH NEWS is from the press of The John C. Winston Company, 1006 Arch Street, Philadelphia, where the largest facilities are offered to the various parishes of the Protestant Episcopal Church.

The Rev. Herbert D. Cone, recently Senior Curate in Holy Trinity, Philadelphia, has entered upon his duties as Missionary at Waterford and Union City, Diocese of Erie.

The Woman's Aid to the Convocation of Germantown is to have a fête the latter part of May at the residence of Mrs. George Woodward, Chestnut Hill, for the benefit of the Convocation, especially St. George's, Port Richmond, and the Country Centre Mission, Bucks County.

Every churchwoman in Chestnut Hill, Germantown, Kensington and Bucks County is asked to help make this fête a success. There will be a sale of useful and fancy articles, amusements for children, refreshments and supper. It is hoped to receive contributions from every parish and mission. Further information will be given upon inquiry to the delegate in each parish or to the chairman.

MISS MARY WALN GRAHAM,
Chestnut Hill, Pa.

A handsome Service Book for the side Altar of Christ Church, Germantown, has been presented recently anonymously as a memorial of Mrs. Victoria Violet Tyler.

On Monday evening, February 7th, the Men's Club of the Church of the Resurrection, Broad and Tioga streets, held their annual banquet with a record attendance. The affair was held in the Parish House. An appetizing menu was served and eloquent addresses were made by Prof. Calvin O. Althouse, the Rev. David M. Steele, D.D., and Prof. Francis H. Green. Mr. Jesse Stackhouse presided at the piano and had charge of the music.

During February the Rev. Dr. and Mrs. Carl E. Grammer were the guests over a fortnight of Mr. and Mrs. E. J. Moore at their winter home in Ormond, Florida.

The Church of the Good Shepherd, Rosemont, has received from Mr. Chas. S. W. Packard, as a memorial of his wife, Eliza Gilpin Packard, a very beautiful silver chalice, Gothic in design and decoration. Another layman has also replaced the Bible used on the Lecturn since the first services in 1869, with the gift of a very handsomely bound edition of the "Marginal Readings" Bible.

Official anouncement is made that the Church of the Ascension, Broad and South streets, is to be the recipient of the Watson Legacy of which mention in full was made in a previous issue of THE CHURCH NEWS. The corporation has consented to change its name in conformity with the will and merge its property with the legacy, transferring the same to the Diocese to form a Diocesan church. To carry out the project will involve the purchase of additional property, the rebuilding, enlarging and enrichment of the present buildings and the acquirement of a considerable endowment. It is planned to make this the center of the City Mission and the headquarters of the various Diocesan agencies.

On January 27th Bishop Rhinelander appointed Mrs. A. F. Kempton, 2118 Pine street, Diocesan Correspondent of the Church Periodical Club for the Diocese of Pennsylvania. All letters and communications in reference to this work may be sent to her at the above address. The headquarters and office of the C. P. C. will be at St. James' Guild House, 2210 Sansom street, with office hours by appointment.

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The forty-eighth anniversary of the founding of the parish of the Holy Apostles, Philadelphia, was fittingly observed on the third Sunday after the Epiphany. In the morning the rector, the Rev. G. Herbert Toop, preached an historical sermon in which, from experiences of former years, he drew appropriate lessons as to the duties of the present and the near future. At night the combined choirs of the parish church and its three chapels rendered an elaborate musical service and an eloquent sermon was preached by the Rt. Rev. Wilson R. Stearly, D.D., Bishop Suffragan of Newark, a former rector. Seven clergy were in the church and the church was crowded to the doors.

The Men's Guild of St. David's Church, Manayunk, gave its annual banquet on the evening of January 20th. Despite the inclemency of the weather 240 men were present and a most enjoyable time was had. The Rev. Edward S. Hale, the rector, acted as toastmaster and inspiring addresses were made by Col. Sheldon Potter, Mr. Harry Phillips and Mr. Walter S. Cowing, Executive of the Boy Scouts of Philadelphia.

While on his way to take the services on the Sixth Sunday after the Epiphany at Gloria Dei Church, where he has been acting as Locum Tenens, the Rev. Charles E. Betticher, of Beverly, N. J., suffered a stroke of apoplexy and fell on the ice-coated pavement. He was taken to the Jefferson Hospital in an unconscious condition.

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The Rev. Stewart P. Keeling, rector of St. Peter's Church, Germantown, has been incapacitated from active duties because of an injury to his knee occasioned by a severe fall.

The Rev. E. L. Sanford, rector of St. Mark's Church, Honeybrook, in the extension of the work of his church in the rural community has made large use of the stereopticon for teaching and amusement. He has been supplied by generous friends with most up-to-date apparatus for manufacture of slides and has become most adept in this. He has prepared several illustrated talks on religious and historical subjects. These he will gladly give gratis for any of his brethren, asking only that his traveling expenses be met. We feel sure that there are many of the clergy in the Diocese who will be glad to avail themselves of this opportunity.

In the January issue of his parish magazine the Rev. Albert E. Clay, rector of the Church of the Redemption, Philadelphia publishes a synopsis of the instructions given by him to candidates for confirmation which is worth a wider circulation. The scheme is admirably planned in a logical order and lends itself to a detailed treatment which must prove most helpful as preparation for the "laying on of hands." We comment it to the attention of the clergy It would prove useful if printed in pamphlet form.

Two sermons preached during January in St. Michael's Church, Germantown, by the rector, the Rev. Gilbert Pember, B.D., have, by request of the congregaton, been printed in pamphlet form and widely distributed. Under the titles of "Speaking the Truth in Love" and "Progress and Conservatism." Mr. Pember has dealt effectively with themes of present moment to all churchmen. The spirit and matter of these sermons can be commended, even if one's viewpoint be other than that of the preacher.

On the Fourth Sunday after the Epiphany an interesting service was held

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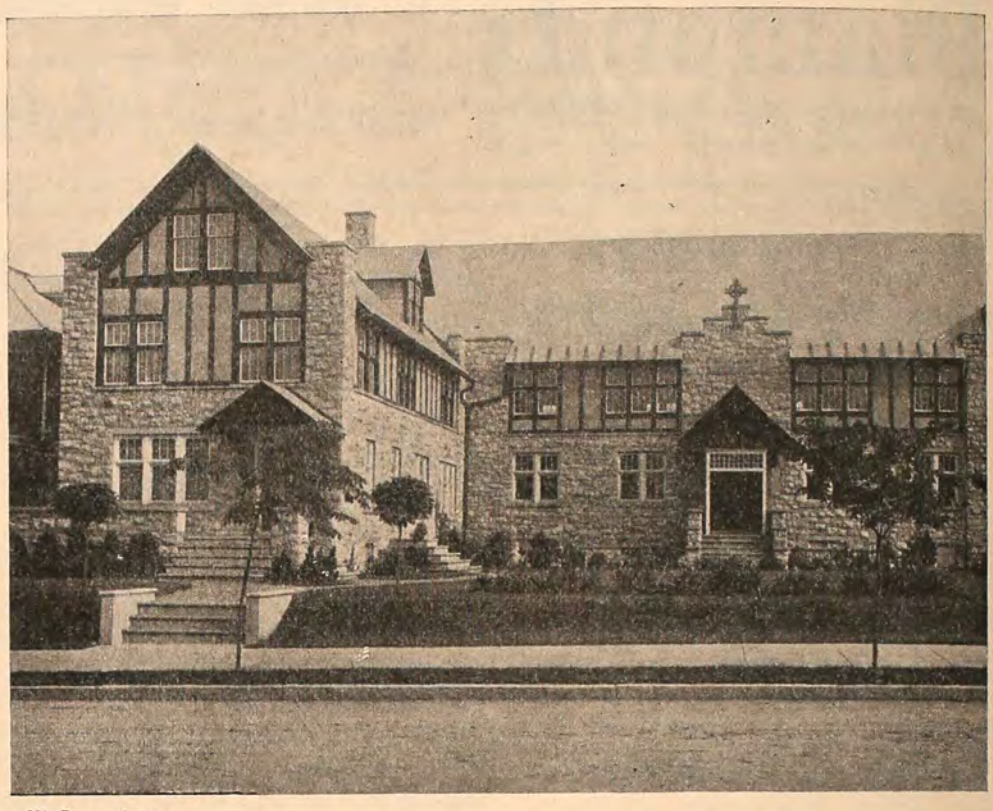
in St. Thomas Church, Whitemarsh, to mark the anniversary of the Boy Scout movement. Troops of the Scouts from several neighboring points were present despite the very disagreeable weather, completely filling the middle section of the nave. The Rev. Mr. Steinmetz, Head Master of the Episcopal Academy, Philadelphia, made a most instructive address on the word "Grow," using the letters to illustrate respectively Ground, Roots, Obedience and Work. With the rector the Rev. N. B. Groton, in the Chancel and assisting in the service were the Rev. Messrs. E. H. Bonsall, Jr., and Wm. H. Boswell.

Hon. George S. Webster, Chief of the Bureau of Wharves, Docks and Ferries of Philadelphia, gave an instructive illustrated talk in the Parish Hall of St. Martin-in-the-Field, on the evening of January 20th, which was attended by a large company of men and women who were enthusiastic in their approval. The same parish is doing an excellent work in opening its Parish Hall for the course of lectures on Naturalization being given by a member of the Philadelphia Bar, Ira J. Williams, Esq., each Tuesday evening. A special effort is being made to secure the attendance of aliens. After the first lecture 23 men asked for the preliminary papers.

On Friday afternoon, January 28th, some thirty of the Social Workers of the sixth ward met, pursuant to invitation, in the Neighborhood House of Old Christ Church, to consult as to the betterment of conditions in the eastern central section of the city. Practically every agency in the district was represented and steps were taken to co-ordinate work and for regular conferences. Practical matters having to do with existing conditions were discussed and steps taken for the prevention of existing evils. A suitable recreation center for the district, the reduction of licensed saloons and the restriction of the sale of intoxicants on the Delaware River steamers were some of the matters acted upon. An Executive Committee with the Rev. Dr. Washburn as Chairman, has been appointed to direct these conferences which will probably meet at least monthly.

The "get-together" of the Church Clubs and Social Unions of the different religious bodies in Philadelphia took the



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form of a banquet in Scottish Rite Hall, North Broad street, Monday evening, January 31st. It was most successful, about 900 men attending. The principal speech was made by Dr. Robert E. Speer who was at his very best. All who have heard him know what that means of eloquence, devotion and inspiration.

The work of the Consumptive Home at Chestnut Hill is to be further extended. A private residence has been secured and fitted up to be known as Duhring Hall. To this, on the payment of a nominal sum, victims of tuberculosis are to be admitted and cared for, thus ministering to those who would not be classed as "charity patients." The charges (which will be moderate) will, however, not be sufficient to pay expenses and to a degree it must continue to be "charity work." The opening of this new department will mark a great forward step in dealing with the "white plague," as it will practically be the only place of its kind in or about Philadelphia. The committee of the City Mission who have worked out this plan deserves the hearty thanks of the entire Diocese.

We have received a copy of the Act passed at the last legislature and approved by Governor Brumbaugh June 1, 1915, the substance of which is as follows: "That it shall be lawful to insert in the chapter of any corporation for the support of religious worship, &c., either originally or by amendment allowed a provisio" that the rector or minister chosen by such corporation to take charge of the religious services of said corporation shall, during his continuance in office, be ex-officio president of the vestry, or governing body of said corporation, by whatever name designated."

Reviewing his thirteen years of ministry as rector of the Church of the Holy Comforter, Forty-eighth street and Haverford avenue, the Rev. Edw. J. McHenry in a letter to his parishioners writes, "The past few months have been the best of our entire thirteen years. More people have come to us and connected themselves with our work. More people have taken upon themselves the obligation of assisting financially, and altogether the Church of the Holy Comforter is stronger to-day than ever in its history." Those who know the painstaking service being given

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by the rector must regret that the equipment, in a field so ripe for the harvest, should be so inadequate. The opportunities for social work are abundant but the parish possesses but one small building 40x70, it has no cellar and but one room.

The Clerical Luncheon and Round Table Conference held in the Church House Monday, February 7th, was largely attended and of exceptional interest. About one hundred of the clergy with Bishops Rhinelander and Van Buren participated. After preliminary announcements by Bishop Rhinelander, short addresses were made by the Rev. Chas. Betticher, Jr., and the Rev. Wm. Cleveland Hicks (recently elected Provincial Secretary), and the Rev. Dr. Tomkins. The guest of honor, the Bishop coadjutor of South Ohio, Dr. Reese, made the principal address, his topic being "The Response of the Church to the Appeal for Social Justice." It was eloquent, convincing and most illuminating, holding the attention of the entire company from start to finish.

It is gratifying to note the increasing interest manifest in the scholarly lectures being given each Monday afternoon at Holy Trinity by the Rev. Stuart L. Tyson, M.A., on "The Bible and Modern Criticism." By request of his hearers, the course originally planned for six has been extended to ten lectures. After the first three had been given in the Assembly Room of the Parish House it was necessary to move into the Church, the main portion of which has since been filled. Despite the hour (three o'clock in the afternoon) clergy and laity, men and women, avail themselves of this exceptional opportunity to sit at the feet of this singularly gifted teacher and follow his rare expositions of the Word of God. A permanent benefit is sure to result to many in a renewed interest in the Scriptures as a "living book."

A sweet-toned Sacring bell has been placed in the handsome flêche that adorns the top of the new St. Alban's Church, Olney, Philadelphia, of which the Rev. Archibald Campbell Knowles is rector. The bell is from the foundry of the Meneely Bell Company, of Troy N. Y.

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THE UNITED OFFERING—CALL TO PRAYER

By the Diocesan Treasurer

Almighty God, Lord of the harvest, we humbly beseech Thee to send forth more laborers into Thy harvest, and especially to put it into the hearts of many faithful women to give themselves to Thy work in the Mission field; or, if they cannot go themselves, to give of their substance gladly, as Thou hast prospered them. And so may the bounds of Thy blessed Kingdom be enlarged; through Jesus Christ our Lord. Amen.

One can hardly find anything more comprehensive, covering "the gift of life" and "the gift of means," than this our United Offering prayer. It is very precious and very important. At the same time, it frequently seems to be the neglected part of our Offering, for it is not at all unusual to meet those who have been contributing—say two or three years, but "did not know that there was a prayer"!

Surely she who gives, but does not pray about the gift, misses much of the joy and the blessing in her own life, as well as the thought of all that it will mean in the lives of those for whom the offering is made. Therefore the daily use of our United Offering prayer cannot be urged too strongly,—that it may become a part of the life of each and every contributor. Also its use at the meetings of the Woman's Auxiliary is recommended, and in unison. This prayer should come almost as spontaneously to the hearts and lips of Churchwomen as does the Lord's Prayer, for, in Holy Scripture there is the command: "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." (St. Matthew 9:38; St. Luke 10:2.)

Realizing the crying need for more "laborers" in our Mission fields, and the necessity for a large increase in the offerings for their support: realizing also that these needs will not become less, but will be far greater when the cruel war is over, what is there more imperative than the call to united prayer? With the hearty approval of the Bishop of the Diocese, a special time has been set apart for intercessions for the gifts of life and of means. It is the half hour every Saturday from 11.30 to 12 o'clock noon.

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Groups of women, in different parts of the Diocese, are observing this half hour; and *every* Churchwoman is asked to become a part of the plan by devoting at least five or ten minutes just before 12 o'clock on Saturday, to prayer in her own home. At mid-day we pray: "Blessed Saviour, who at this hour didst hang upon the Cross, stretching forth Thy loving arms; grant that all mankind may look unto Thee, and be saved." How can those who sit in darkness arise and "look unto Thee" without the "laborers" in the harvest to show them the way? Therefore what more fitting than that the mid-day and the United Offering prayers should be used together?

In addition to the Saturday half hour, the week of April 2d has been appointed as a *special Week of Prayer*. The topics, suggested by the daily readings for that week on the United Offering page (18) of the Church Missionary Calendar, are as follows:

April 2, Sunday—For the spirit of thanksgiving.

April 3, Monday—For the drawing together of all Churchwomen ("however remote and isolated") "into the life, love and devotion of the whole" body, through our "most effective agency"—the United Offering.

April 4, Tuesday—For the "deepening of the sense of stewardship."

April 5, Wednesday—For the Women Workers now in the field.

April 6, Thursday—For a deeper realization of the "personal" and "sacramental" nature of the United Offering.

April 7, Friday—For "the gift of means"—that it may so increase that the Board of Missions may be relieved from the care of *all* of the women workers.

April 8, Saturday—For "the gift of life" (*men and women*).

Copies of the List of Topics, also of the United Offering Prayer Card, may be had from Mrs. Ralph H. North, 7301 Boyer Street, Mount Airy, Philadelphia.

The Clergy the Presidents of the Parish Branches of the Woman's Auxiliary and the United Offering Treasurers, are asked to co-operate in these plans, which, by the blessing of God must work out to His glory and honor in the extension of His Kingdom on earth.

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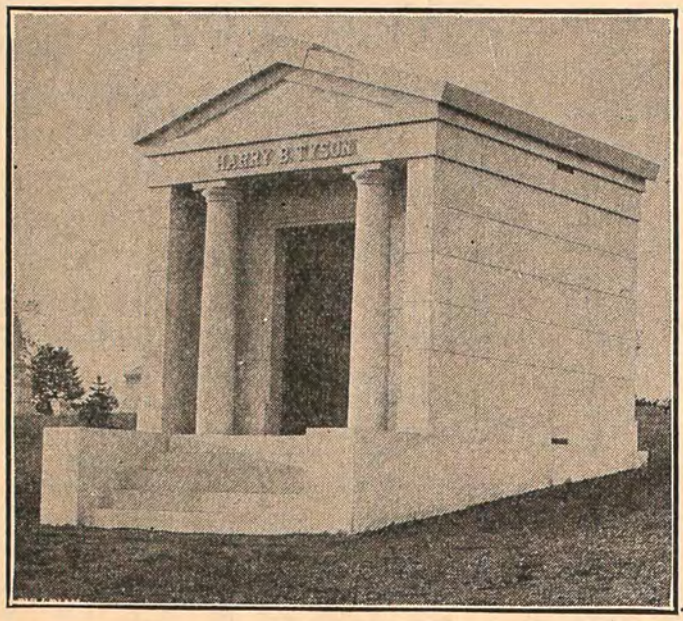

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